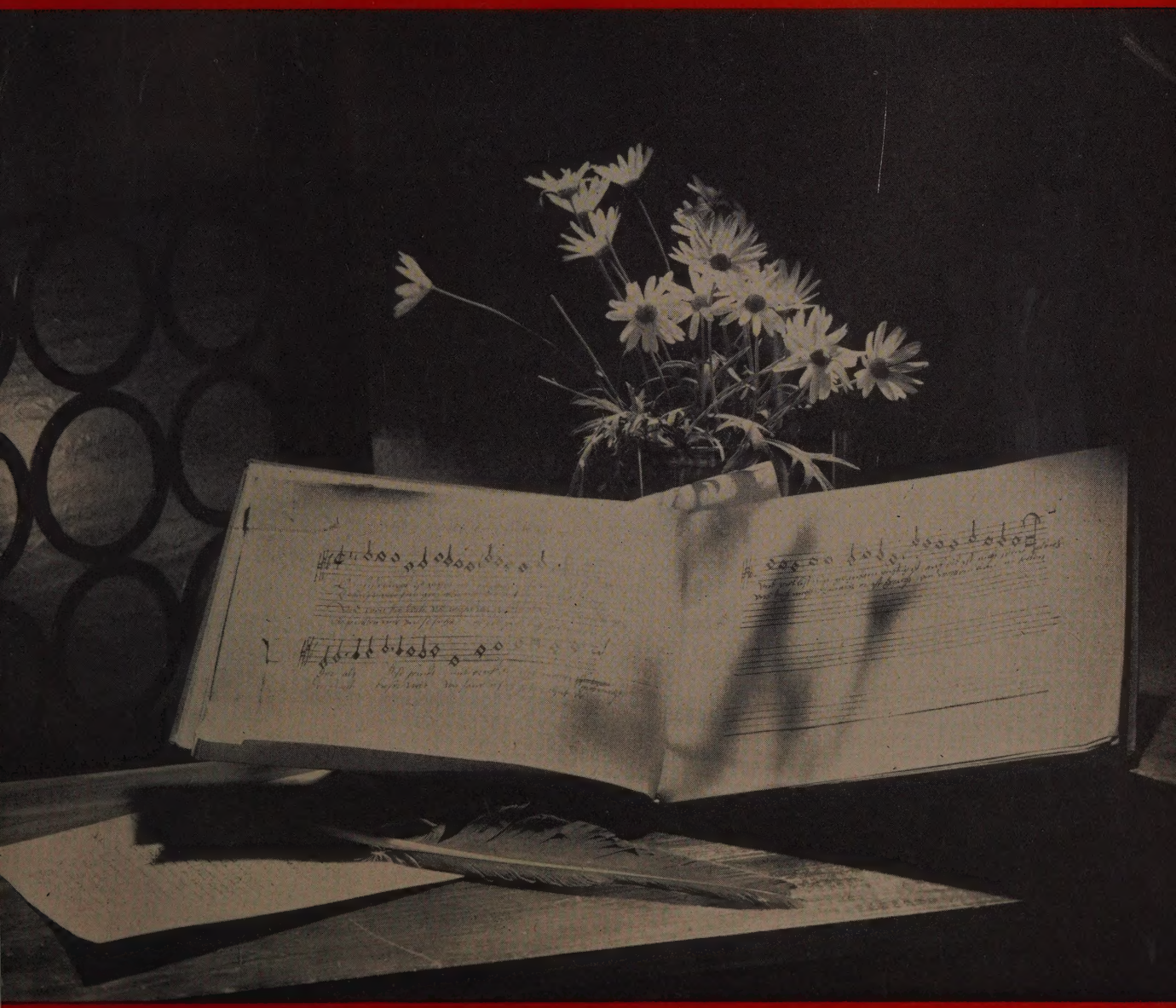
THE Lutheran WITNESS

OCTOBER 27, 1953



MATTHIAS PHOTO

MANUSCRIPT OF "A MIGHTY FORTRESS"
from a documentary motion picture on Luther
by Curt Oertel

Our Heritage in Martin Luther

By CHARLES W. KRAHE, JR.

NOTE. — *The following article appeared a year ago in "The Church Herald," official weekly organ of the Reformed Church in America. The author is the pastor of St. Paul's Evangelical and Reformed Church, Perth Amboy, N.J. Reprinted here, with slight omissions, and with permission of "The Church Herald," the article presents a non-Lutheran estimate and appreciation of Luther and his work.*

The Reformation Festival is primarily a Luther day. Its traditional date, October 31, is the anniversary of the publication of Luther's Ninety-Five Theses against the sale of indulgences. The day, therefore, cannot be truly commemorated without at the same time commemorating Dr. Martin Luther.

But the Reformed Church in America is a Calvinistic rather than a Lutheran Church. Traditionally, certain differences between these two branches of Protestantism have been emphasized in our circles. Is it therefore fitting that we should make much of Reformation Day? Perhaps we should have a separate celebration on another occasion. The purpose of this article is to deny any such suggestion. . . . We have often forgotten the debt we owe to Martin Luther. . . . Moreover, because we have often looked upon Luther as an outsider and a stranger to our fold, we have often failed to appreciate what he and his followers still have to contribute to our part of Christ's Church.

In the first place, we ought to look upon Luther with gratitude because, in the providence of God, he was the man who brought the issue of Church reformation to a head and hammered it through to a successful conclusion. Other voices had been raised before Luther's against the evil practices of the medieval Church. In Bohemia, a century before Luther, John Hus had preached the Gospel in Prague's Bethlehem Chapel. The Bible had been translated and the Cup of Blessing restored to the laity. But John Hus was burned at the Council of Constance, and his reformation was abortive. Its influence survived in his native land, and a somewhat evangelical Church arose there, but the full light of Gospel truth had not yet dawned. The Waldensian movement in southern France and northern Italy had some of the features of Protestantism, too, but its influence was strictly limited to the mountain fastnesses in which it was confined by its enemies. John Wycliffe, in England, approached the evangelical position, but, when he died, the papal party effectively quenched the incipient evangelical movement. Even the fiery denunciations of Savonarola in Florence were a far cry from Luther's clear-cut message.

It was Luther, above all others, whom God blessed and enabled to bring forth the long-needed reformation of His Church. The springs of truth which once flourished in Rome had too long been clogged by the debris of immorality, false doctrine, and pride. God made a new way for the Gospel to come to men, and He made it in Germany, which had until then been despised as a remote and barbarous country. God chose a miner's son, an Augustinian monk named Martin Luther, and he became the hammer in the hand of the Almighty to break down the sinful strongholds of the false prophets.

We in the Reformed Church ought also to look to Luther with thanksgiving for the fact that the reformation of the Church was an evangelical reformation rather than a humanistic or rationalistic reformation. Strong voices were being raised in Luther's day for reform, but not all wanted reform according to the Word of God. The Reformation was also the era of the Renaissance, and many scholars knew much more about Seneca and Cicero and Aristotle than about the Bible. Even Calvin's first literary endeavor was a book on Seneca, the Roman philosopher, for even this great teacher learned only later to love and appreciate the sacred Scriptures.

Suppose Desiderius Erasmus had been the leader of the Reformation rather than Luther. While the latter found the essence of Christianity in the reconciliation of the sinner to God and his sense of the forgiveness of sin, Erasmus regarded Christ primarily as the exemplar of all virtue, and the restorer of moral order to the world. He treated with somewhat of indifference the doctrinal part of Christianity, and at times he estimated the morality of Greece and Rome so high as to obliterate the line between it and that of Christianity. Yet, Erasmus (born in Rotterdam, 1465; died in Basel, 1536) had a large following. He, too, raised his voice against the corruption of the Church: but there would have been no Evangelical Church rightly so called had he, instead of Luther, led the movement for reform.

Even Ulrich Zwingli, the reformer of Zurich, although he is usually regarded as a father of the Reformed Church, would hardly have been able to give a true evangelical character to the reformed Church had he rather than Luther been its most influential spirit. Zwingli, too, was in many respects a humanist. In his writings, too, Christ appears more as the great example, entailing responsibility on everyone who looks on Him, rather than as the great High Priest, who makes intercession for us.

In contrast to Erasmus and Zwingli, Luther never failed to sound the true evangelical note, as, for example in his catechism: "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature, and has won and delivered me from all sins, from death, and from the power of the devil, not with gold and silver, but with His holy precious blood and with His innocent sufferings and death, so that I might be His own. . . ." This faith, which our Reformed Church also so strongly confesses in the Heidelberg Catechism, is our heritage because Luther, the converted, born-again Christian, gave the tone to the Reformation rather than other, less evangelical voices with reforming zeal.

Let the Reformed Church never fail to own Luther as one of her command-

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Another Reformation?

By L. W. SPITZ

Professor of Systematic Theology, Concordia Seminary, St. Louis

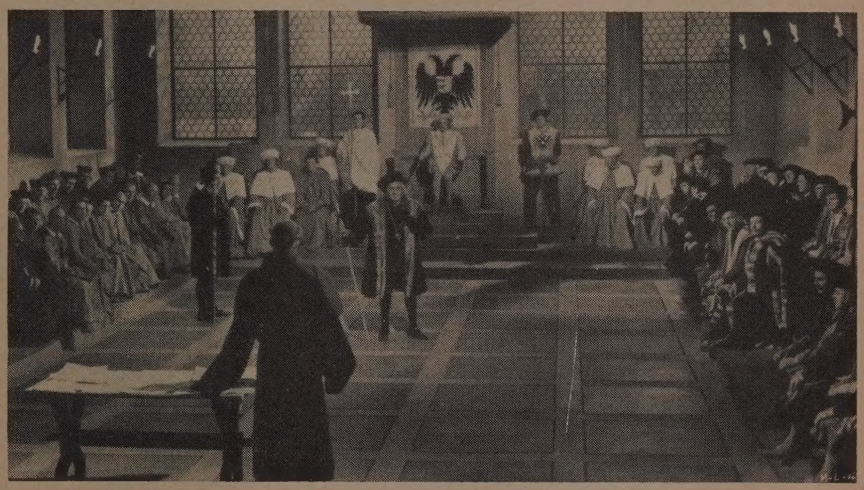
Do we need another Reformation? Some say we do. More than four hundred years have passed since Luther's death. The Reformation begun by Luther solved various problems of his day; we have our own problems. Would another Reformation solve them?

Causes

The causes of Luther's Reformation were chiefly four: economic, political, intellectual, and religious. All were important. The economic were a protest against the financial exactions of the Papacy. High offices in the Church cost large sums of money. High fees were paid for many favors which the Pope granted. The Church made laws and charged fees for dispensations or imposed fines for violations. The Popes had for centuries claimed supremacy over the State. Some of them were strong enough to enforce their claims. Pope Gregory VII compelled King Henry IV, emperor of the Holy Roman Empire, whom the Pope had excommunicated, to stand in the snow for three days at Canossa before absolving the emperor. Alexander III brought the great Emperor Frederick Barbarossa to his knees at Venice. The greatest of them all, Pope Innocent III, forced King John of England to surrender his kingdom in order to receive it back again as a papal fief. From the point of view of the opposition of secular rulers against the political claims of the Papacy the Reformation may be regarded as a revolt. That is what Roman Catholic historians prefer to call it.

The Renaissance contributed its own cause to the Reformation. Learned men attacked the ignorance and superstition found in many areas of the Church and turned to the classics of ancient Greece and Rome for cultural edification. In doing so, some virtually returned to paganism, but others prepared the tools — grammars and dictionaries — for Luther and his co-workers. But no matter how important all other causes were, everyone must concede that the Reformation was essentially a religious movement. Luther would not have given up his studies for the lucrative profession of law and become a monk for any other cause.

We have our own economic, political, and intellectual problems. As citizens we are indeed concerned about them; but as members of the Church we are chiefly interested in the religious problems of the day. Since these problems are similar to those facing Luther, the same remedy which he applied can still be used. We do not need another Reformation; we need merely a continued application of the three great principles of Martin Luther's Reformation: Scripture alone, grace alone, faith alone.



At the Diet of Worms, Luther stood firm for the three great principles of the Reformation (Scene from the "Martin Luther" film)

Scripture Alone

Scripture alone: the Bible must be our sole authority in matters of faith and life. Lutherans take that fact for granted. But John Wycliffe and John Hus also took it for granted; the Council of Constance, however, ordered the long-buried bones of Wycliffe to be disinterred and cremated, and it condemned John Hus to be burned alive. The maxim, then, was not Scripture alone, but Scripture and tradition, or the Church, meaning the Pope or a council. In view of this teaching, one can understand why Luther expected nothing less than death when in 1521 he made his bold stand before Emperor Charles V and the Diet at Worms, declaring: "Unless I am overcome with testimonies from Scripture or with evident reasons — for I believe neither the Pope nor the councils, since they have often erred and contradicted each other — I am overcome by the Scripture texts which I have adduced, and my conscience is bound by God's Word; and I cannot and will not recant anything, for to act contrary to one's conscience is neither safe nor sincere. God help me! Amen." It matters little whether or not he added the words: "Here I stand! I cannot do otherwise," for it sufficed that he stood firm. Thus, by remaining loyal to Scripture, he accomplished the great work which God had given him to do. He himself gave all glory for his success to the Word of God, more specifically to the Gospel of Jesus Christ. "This same Word has, while I slept or made merry," he said, "accomplished this great thing."

Like the Apostle Paul, he was not ashamed of the Gospel of Christ, for he knew that it is the power of God unto salvation to everyone that believeth, whether Jew or Greek. No man-made decrees, no matter by what authority, should take its place.

We need nothing better than the Word today. The Word of God is as powerful now as it was then. Rome today still holds that the sinner must hear the Church, at best the Scripture as interpreted by the Church. This means, in fact, the Pope, whose *ex cathedra* pronouncements are since 1870 regarded as infallible. But many in present-day Protestantism likewise reject the principle of Scripture alone. To some the Bible is in no sense the Word of God; to others it merely contains the Word of God, besides legends and myths. Against all of these we must uphold the supreme authority of Scripture.

Grace Alone

By grace alone — what agonies Luther suffered until the Holy Spirit through the Gospel taught him that truth! If a sinner could be saved by works, Luther should have been saved in that way. He tried all the works an erring Church had prescribed. When nothing else availed, he entered the monastery, vowing poverty, chastity, and obedience — the triple vow of the monks. By his faithfulness as a monk he should not only have accumulated enough righteousness for himself, but even a surplus for the benefit of others who supposedly were not as holy as

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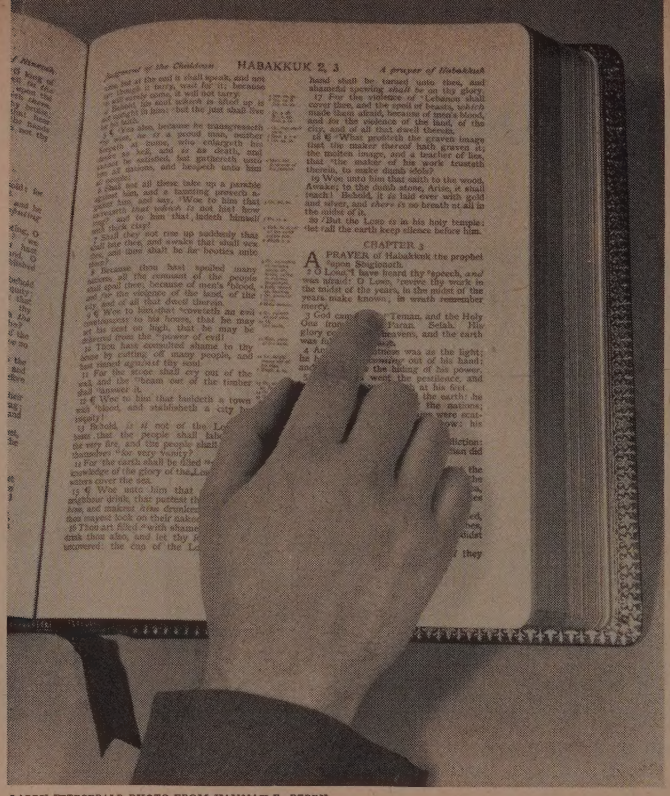


LARRY FITZGERALD PHOTO FROM HANNAH E. BERRY

The Word was given us for doctrine, for reproof, for correction, for instruction in righteousness

Back to the Word

By OTTOMAR KRUEGER
Pastor, Zion Church, Akron, Ohio

It is a common experience that when Bible test quizzes are conducted in any church group, whether that be a Bible class, Walther League group, or ladies' aid, some hands are constantly raised with a readiness to answer, while other hands are raised rarely, if at all. Are we safe in drawing the conclusion that some of our members read and study the Bible more than others? Is the difference in background and home training, or is this result a combination of several factors in the lives of our people? Recently an article in a religious journal stated that many educators are alarmed at the lack of knowledge of Bible facts among the majority of people. A Gallup poll of 1950 showed that only 35 per cent of those polled were able to name the Four Gospels; 53 per cent could not even name one of the four.

Now, someone may say: "Why get so excited about that? Probably some people are no good at remembering names and dates but have the contents in their hearts, and that is the main thing after all." Another person says: "Are we not the Church of the Open Bible? Did we not give the Bible back to the world through the work of the Reformation? Have we not had a beautiful Bible since our confirmation, and were we not instructed in a Christian day school?" And still we are not impressed. For the facts mentioned we ought to be vitally concerned about our current Bible knowledge and its use in order that the Bible does not again become a closed book.

We chose the title "Back to the Word" as one appropriate for this very time when a systematized effort is being made in our church body to increase interest in Bible study.

You say: "Give me some good reasons why Bible study must be encouraged." Very well, here you are:

1. Shall we retain our Lutheran character and preach nothing but the Word of God, and shall our Christians be able to examine what is being taught, as St. John tells us to do in 1 John 4:1 and St. Paul in 2 Cor. 13:5? Then our Christians must know the Scriptures; and to know them, they must study them.

2. Shall our members be able to meet daily life situations as God's children, neither despairing, nor living with the world, nor becoming frustrated and overpowered? Then they must know what God has to say about the questions and problems confronting them and solve them in a God-pleasing manner.

3. Christianity's great enemies are materialism and Communism. They are mighty forces in our day, and they have a way of infiltrating, of worming their way into the hearts and the thinking of men. How shall we offset these harmful forces but by the Word?

4. Mary and Tommy are exposed to all kinds of dangers in modern life, dangers that threaten the soul despite all the material advantages we may give them. Their sinful hearts are easily misled. What shall safeguard them but the knowledge of the Word of God that we as parents ought to give them. Cf. Deut. 6:6-8.

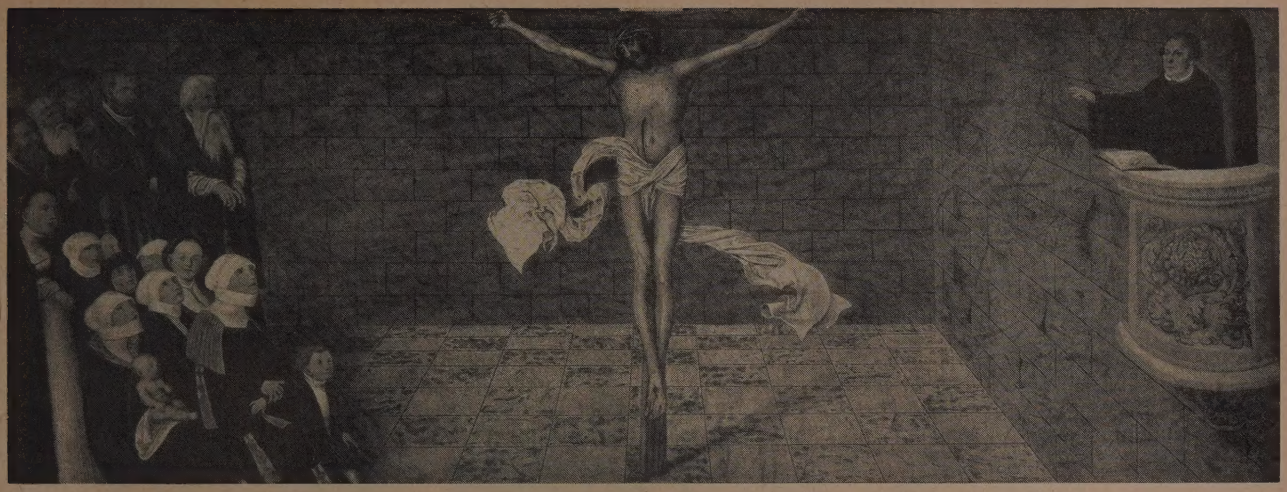
5. And what about the confession of our faith to people who are not familiar with our teachings or who attack our beliefs? Can we give an answer unless we are well instructed and know whereof we speak and can say with certainty: "Thus saith the Lord!"

6. We wish to lead a radiant God-pleasing life that may appeal to others who know not Christ. But how shall we unless we take heed thereto according to His Word? This means studying the Word to understand it and to make proper application to our daily lives.

7. Our home is our castle. How about maintaining a happy home? Can this be done without knowing the Word, with only the tiniest bit of Bible reading? Dale Evans Rogers, wife of movie star Roy Rogers, wrote: "We've discovered that the old-time custom of family Bible reading can be a modern joy, too. I can't tell you how much it stresses the closeness of our family group to do this. Here in a habit that was elementary to our ancestors we have found the kind of spiritual warmth that every family seeks." Can you say that of your family circle?

8. Have you ever thought much of the implication of the enormous growth of our church body in the last 20 years through adult accessions? We are now receiving thousands of people each year into our congregations through adult confirmation. How much training in the Word have adults received? Some of them have had only a few lectures. What will be the result of such meager indoctrination in the Word? What will that mean for the future of a church body which calls itself a teaching Church? Where will the well-indoctrinated later appear? Must we not study and keep on studying the Word if we are told to hold high its banner?

Back to the Word! It was given us for doctrine, for reproof, for correction, for instruction in righteousness. Back, therefore, to the Word!



Fluegelaltar by Lucas Cranach in the Choir Room of the Town Church, Wittenberg, shows Luther preaching the crucified Christ to the congregation gathered at the left. Catharine von Bora, foreground, right; Cranach, background

Painter of the Reformation

Lucas Cranach, 1472–1553

By HENRY A. KOENIG

Professor Emeritus, Concordia Teachers College
Seward, Nebr.

Lucas Cranach, the Elder, court painter of Saxony and painter of the Reformation, was born in the town of Cronach, after which he was named. His real name was either Sunder or Müller. His father is believed to have been a painter, but none of his work is known. The period in which Lucas lived did not seem to be conducive to the fostering of the fine arts, yet it was a time that produced a Dürer and a Holbein.

Little is known of Cranach before his 35th birthday except for a fine "Crucifixion" which he painted for the Scotch convent in Vienna. This work (1504) is his earliest authenticated painting. That he was more than favorably known and had acquired some fame is evidenced by the fact that Frederick the Wise, Elector of Saxony, summoned Cranach to Saxony in 1505, where he settled at Wittenberg as court painter. Three years later he was granted a coat of arms in recognition of his skill. The design, which strikes us a bit fantastic, was a black snake with two wings of a bat, a red coronet, and a ring with a ruby in the mouth of the snake. Cranach signed his pictures with a dragon. His royal patron sent Cranach to Emperor Maximilian to compete with his court painter. The result was not reported. At Maximilian's Court in the Netherlands, Cranach painted a portrait of the eight-year-old boy who afterward became Charles V.

Other Activities

Cranach took part in activities outside the field of pictorial art. Five times he was appointed a member of the Municipal Council at Wittenberg. He became an intimate friend of Luther and joined the body of Lutherans in 1529 when the Protestant form of worship was established practically throughout Saxony. The painter, an ardent reformer, placed his talent, no mean one, into the service of the Reformation. His altar pieces painted during this period have a distinct partisan flavor, done as they were at Wittenberg under the eyes of Luther. The great Reformer was indeed fortunate in his discovery of a Lucas Cranach to illustrate his translation of the Bible, and Luther made practical use of the artist. However primitive and naive these illustrations may seem to critical modern eyes, we nevertheless recognize their power and appropriateness. In the book *The Bible in Art*, 762 illustrations have been collected to illustrate how artists have found their inspiration in God's Word. These were carefully chosen as the best of their kind. Six are from Luther's Bible from the hand of Cranach:

1. Creation of Animals
2. Garden of Eden
3. Jacob's Dream
4. Jacob and the Peeled Rods
5. Suffer Little Children
6. Jesus Washing the Feet of the Disciples

The artist was loved and respected for his fine understanding. Though not particularly well-educated, he had the faculty of retaining the friendship of his contemporaries. The successors of Frederick the Wise, Electors John and John Frederick, continued to show him the greatest favor. How highly he was esteemed is shown by the fact that when Elector John Frederick was captured by Charles V in the Battle of Mühlberg, the Elector summoned Cranach (1550) to Augsburg. The painter went into voluntary captivity with his royal patron to Innsbruck, where Cranach remained until they were both liberated in 1552. He returned to Weimar with the Elector, working there until his death the following year.

Rank

How does Cranach rank as an artist? Critics differ, but practically every history of art gives space to this man and illustrates some of his works. Called one of "The Little Masters," he ranks close to Dürer and Holbein as Germany's best representative artist. He had considerable originality and great courage and determination. His sense of humor makes us laugh with him rather than at him. He possessed a lively invention, a pleasing skill in landscape painting, and considerable technical ability. Many of his ideas were derived from the bustling university life at Wittenberg. His subjects reflect this influence: historical, mythological, poetic, and religious. His woodcuts are noteworthy for their religious subjects. He is one of the earliest masters of chiaroscuro (light and dark) woodcuts. Apparently he used two blocks only and painted the highlights in gold and silver. Some authorities place him next to Dürer and Holbein in this medium but credit Cranach with a greater popularity.

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Mr. and Mrs. Robert L. Calatrello and their son Robert at baptismal font, Our Redeemer Church Honolulu, Hawaii; the Rev. Winfred A. Schroeder, left

Lutheran by Conviction

By ROBERT L. CALATRELLO
Honolulu, Hawaii

I am an "average American," married, have one child. Five days a week I work at a job which I enjoy and for which I receive an average salary. I went to college, though I did not graduate. I am a veteran. Life is good. We are happy.

My parents were born in the United States, but my grandparents are Italian. When I was a youngster, I went to Mass, was an altar boy, thought I might like to be a priest. My wife is Scotch-Irish.

Perhaps we are like a family in your neighborhood: the Di Carlos, the Ciciarellis, or even the O'Briens. One thing, however, makes us different. Each Sunday morning I back my four-year-old car out of the garage, and with Alice and the baby in the front seat I head up Main to University Ave. We come to the Roman Catholic Church. Inside the priest is saying Mass, and the acolytes are giving the responses — words and ceremony as familiar as my own name. But we don't stop.

We arrive at a smaller church, greet our friends, and enter. The air is not heavy with incense and burning candles. There is no Latin chant.

Instead, the organ plays "A Mighty Fortress Is Our God." The minister, who is also our friend and counselor, prays with us. He announces the grace of God for all mankind and preaches to us from God's own Word. We are Lutherans, and, like Luther, "Here we stand . . . !"

Our Catholic friends ask: "Why aren't you Catholics?" "Don't you know that you are guilty of sin?" "Aren't you aware that Martin Luther was a heretic?" "How can you be happy outside the Catholic Church?"

We are not Catholics, because through God's grace we have come to know and love His Son, Christ, our Redeemer — not through Mary and the saints, but through God's holy Word. We believe with our fellow Lutherans: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9). Yes, we are guilty of sin, not because we are not Catholics, but because man, whether Pope or peasant, is by nature sinful, though redeemed by the blood of Christ.

We are aware of Martin Luther as a reformer of Christianity and a reviver of the Scriptures. We are happy outside the Catholic Church because we are happy inside the Christian Church!

Occasionally our Protestant friends ask: "Why the Lutheran Church?"

Again: "The grace of God." We had attended many churches: Baptist, Presbyterian, and others. We had come to the conclusion that the one and only basis of faith and doctrine must necessarily be the Bible (which while a Catholic I had never seen). Indeed the Bible itself tells us: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me" (John 5:39).

None of these churches, however, seemed to be entirely Scriptural. Either they denied the real presence of Christ in the Communion, when we are told specifically, "This is My body," or were in some other respect contrary to Scripture.

The Roman Catholic faith demands interpretation of the Holy Scriptures by the "infallible" (and anti-Scriptural) Pope. The Reformed churches insist on interpreting the Bible in the light of human reason and consequently human error.

Alice and I visited a Lutheran Church in the neighborhood, were impressed by the Gospel message, the simple service, and the beautiful music. A few days later the minister called and invited us to attend an adult Bible class being held that evening.

In that class we learned that the Lutheran Church considers the Bible the only source of doctrine and holds no doctrine which is not taught by Scripture. The whole Bible is held to be the inspired Word of God, "given to make us wise unto salvation" (2 Tim. 3:16). God — no human agency or reason — is the Source of our faith!

We attended Lutheran services, from which we never failed to receive rich blessings. In a few months we were received into the church of our choice. A short time later we were blessed with a son and presented him for Baptism in the Lutheran Church.

Yes, we are Lutherans, and here we stand! Where we stand, there is room for you to stand also!

LIGHT

When Rome had shrouded earth in night,
God said again, Let there be light!
And Luther with the Gospel came
To spread the truth in Jesus' name.

O Lord, whose mercies still endure,
Preserve to us Thy Gospel pure;
Let it alone within us reign
That Thine the glory may remain.

MATTHIAS LOY

And Jesus Said

If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. John 8:31, 32.

Discipleship, truth, freedom are the prominent concepts in this much-quoted word of Jesus. Are we always aware that to be disciples of Jesus simply means to be His pupils? Students, learners crowded around Him, eager to appropriate what wisdom He taught. Jesus distinguishes between those who are His pupils indeed, that is, in reality, and those who call themselves His pupils, but fail to qualify as such. To be truly His pupils it is not enough, so He points out, to have once been thrilled by His teaching and to draw near Him occasionally for a draught from the heavenly fountain that flows in His discourses. What is required is to *continue* in His Word, that is, to learn it constantly and to remain faithful to it as the months and years roll by. We are admonished not to be satisfied with having made a beginning at some time in the past, which, important though it is, does not suffice to make us pupils of Jesus in the fullest sense of the word.

Why do people not continue in the Word of Jesus? Simply because for some reason they like some other teaching better, perhaps because it flatters their own powers and achievements or because it satisfies their evil desires.

But see what Jesus offers to His real pupils, who, like Mary, sit at His feet and humbly, gratefully, accept the instruction He offers. They know the truth. To be sure, there are days when possession of the truth appears rather insignificant to us — when all is well, health is good, the income sufficient, our loved ones contented. But let one stroke of misfortune after the other hit us, then we cry out in anguish, What does it all mean? O God, what are Thy plans, Thy intentions? Where am I being hurled in these furious gales? It is then that we want to know the truth, the truth about that mysterious, omnipotent Being who is ever near and ever far, the truth about our own destiny. We shall find the truth in the Word of Jesus.

And note, it is not a destructive truth for those who in all sincerity continue in that Word. It makes them free. The words of Jesus that follow show that the freedom He points to is freedom from the evil power which is responsible for all the woe in the world — sin. Sin means guilt in the courtroom of God, punishment, slavery to what is ignoble, wrong, despicable. From all this the Word of Jesus as the divine Savior makes us free. What a freedom!

WILLIAM F. ARNDT

Your Synod

Doctrinal matters always claim considerable time at a convention of our Synod. Our fathers introduced the custom of having doctrinal essays at our conventions. This has proved to be a wonderful blessing. At our recent convention Dr. John Theodore Mueller delivered an excellent essay on the topic: "The Lutheran Church — Missouri Synod and the Ecumenical Movement." Prof. Fred Kramer delivered an excellent one on the topic: "The Church Works with Her Eyes Fixed on Christ's Second Coming." The LUTHERAN WITNESS has brought copious excerpts of Dr. Mueller's essay and will print most of Professor Kramer's essay. Be sure to read them.

Since 1935 we have had negotiations with the American Lutheran Church. Though two documents were presented to the convention of the two church bodies, no fellowship resulted. The 1938, or St. Louis, resolutions were set aside by our 1947 (Chicago) convention. In 1950 (Milwaukee) our Convention adopted Part I of the *Common Confession.* The Convention also resolved that if clarifications became necessary, they should be made by the committee. Furthermore, the Convention instructed our committee to prepare with the American Lutheran Church Commission statements concerning practice, such as unionism, fellowship, lodgery. At our recent convention this Part II of the *Common Confession* was presented. However, because it had not appeared until after Easter and thus did not afford enough time for study, the Convention decided to "postpone action on Part II of the *Common Confession.*" It decided furthermore that "for purposes of study, Parts I and II of the *Common Confession* hereafter be treated as one document, with the understanding that Part II has not yet been adopted." The Convention furthermore "respectfully requested also our sister synods in the Synodical Conference, for the purpose of study, to treat Part I and Part II as one document."

The Convention decided not to join the Lutheran World Federation at this time. A committee is to be appointed for the purpose of studying the constitution and objectives of the L. W. F. and evaluate them in the light of Scriptural doctrine and practice.

With reference to all doctrinal and intersynodical matters, Synod showed that it desires to be Scriptural, both in doctrine and practice. Let us remember this and remain evangelical, brotherly, and loyal to Scripture and our Lutheran Confessions as we study the many questions which confront us.

J. W. BEHNKEN

The Creed

"Maker of Heaven and Earth"

"When I consider Thy heavens" — the 2,500 stars visible to the naked eye from any one point of the globe, or the 1¼ million stars visible through a telescope — I feel quite dwarfed. "What is man, that Thou art mindful of him?"

I had the same feeling of littleness when I attended the sky show at the planetarium. Didn't you? What a moving experience that was: the music, the lengthening of shadows, the city's skyline silhouetted against the paling blue; then darkness, deep and palpable. Suddenly, upon the dome above, sprang a tumult of blue-pointed lights. Expressions of Ah's and Oh's rose from the watchers of the artificial night sky. Under the gleam of those many suns, 100,000 of which are larger than our sun or star, I had a feeling of reverential awe. Out of the resonance of my soul came the query: "What is the son of man, that Thou visitest him?"

The insignificance of man! — And yet, not so.

Man, made by God, is not insignificant. He is not a speck on an earth, which is a speck in the solar system, which is a speck in the stellar system, which is a speck among the one million nebulae floating through space.

Man is great. For three reasons:

1. Only two things can traverse the inconceivable distances of the heavens: light and thought. Only *one* thing can measure the immensities: the mind of man.

The most amazing aspect of science is not this Gargantuan universe, but the scientist. More amazing than the long stretches of the Milky Way is the mind of man which can measure them. Man is not insignificant.

2. Man is great, because from the standpoint of weight alone man is just in between the world of big things and the world of little things. Who would have thought that!

3. Chiefest, man is great, because the infinite God, Maker of heaven and earth, has fastened His love upon him.

"I have redeemed thee," He says, "I have called thee by thy name; thou art Mine." All this through our Elder Brother, the Son of God and God the Son, Jesus the Savior.

Insignificant is man? No; for thus saith the Lord: "The heaven is My throne, and the earth is My footstool. . . . All those things hath Mine hand made; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

St. Mark's, Detroit ERWIN KURTH

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

That One Article

This one article rules my heart, namely, faith in Christ, out of which by day and night all my theological thoughts flow, by which they move, to which they return. — Martin Luther.

These beautiful words, among the most elegant statements from the lips of the great Reformer, reveal to us the innermost persuasion of his battle-scarred heart.

Luther arrived at this conviction the hard way. Few people in his day seemed to know anything about faith in Christ. This one great article had been withheld from the masses. Their road to peace was a series of endless performances and frustrating detours to Mary and the saints; not roads at all, but blind alleys which left the searching souls in the blackness of spiritual hopelessness. It required many years of frantic search, of excruciating spiritual afflictions and battling, before Luther found the light.

But once he had the light, he held it firmly. The struggle had been too intense. He had tasted both the agony of the damned as well as the blessedness of the man whose iniquity is pardoned. This one article of faith in Christ was enthroned in his heart; and on it he meditated day and night; from it, as from an inexhaustible fountain, there gushed forth endless streams of life-giving water for himself and for his hearers; it was the one great life principle for which he lived and labored. When at length he came to the end of the road, and the portals of heaven were opening to receive his soul, and close friends tenderly asked him: "Reverend Father, are you willing to die faithful to Christ and the doctrine you have preached?" his answer was an unhesitating "Yes." That one article ruled in his heart triumphantly.

Even today the doctrine of faith in Jesus Christ is the one great article of the Christian faith, by which Christianity stands or falls. "It is the chief article of Christian doctrine, by which the Christian Church distinguishes itself from all false religions, which gives all the glory to God alone and affords enduring comfort to all sinners." As in Luther's day, so it is bitterly assailed even now. Proud, self-righteous mankind will have none of it. It is a stumbling block and rock of offense to many.

May we, who by the grace of God have so freely received it, appreciate the grandeur of this treasure and let it also rule in our hearts until we pass from faith to fruition.

"Let's Sing"

Some congregations sing. Some don't; at least, one can hardly hear them. Usually the women and the children sing, but not many men. Do men think it "sissyish" to sing? What a thrill to hear full-throated male voices sing unto the Lord! Dean Pike of the New York Cathedral Church of St. John the Divine conducts a 15-minute hymn-singing practice before the 11 o'clock Sunday service to warm up the voices so that the congregation can sing better when the service begins. The Lutheran Church has been called the "Singing Church." Do we need hymn practice? Let's sing!

Quotes

" 'The soul-destroying religion of the Antichrist' was the opprobrious tag put on the Catholic Church by the Missouri Lutheran Synod at its assembly in Houston, Tex."

This quote is from a recent article in a Roman Catholic paper. The writer calls the statement "calumny" and "slander" and declares that his Church is not "soul-destroying" but "soul-saving," and adds: "It is distressing that those who pride themselves in the study of the Sacred Scriptures should have so misread Holy Writ."

Quote: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you [justification by faith "without the deeds of the Law," Rom. 3:28], let him be accursed," writes the Apostle Paul to the Galatians, chapter 1, verse 8.

In its official pronouncements (decrees, catechisms, encyclopedias) the Roman Catholic Church declares justification by faith to be a fundamental error. "Soul-saving" or "soul-destroying"? Who misreads Holy Writ?

"Novus Ordo Seclorum"

When in 1782 the founders of our nation adopted the Great Seal of the United States, they placed on it the thoughtful phrase: *"Novus Ordo Seclorum,"* a "New Order of the Ages." This motto is found also on the back of our commonest piece of paper money, the one-dollar bill.

After winning their independence, our forefathers founded a government under which all people were to live as equals, and under which the dignity and freedom of human personality were to be respected, regardless of color, race, or creed. This was a new order, in contrast to the days of slavery and feudalism. Since then other nations have followed our example and have patterned their political affairs after ours. What at first was regarded as a wild experiment of irresponsible dreamers has become the bulwark of the rights of every human being on our globe, and it is our hope that the unfulfilled desires and yearnings of still oppressed nations will eventually be fulfilled.

And yet, the New Order of the Ages antedates the momentous event of 1776 by many centuries. The religion of the New Testament has been the precursor of civil liberty and the basis of free institutions.

Through the preaching of the Gospel, salvation and help have come to the poor, the brokenhearted, the captives, the bruised, the blind — representatives of the whole mass of suffering mankind in need of comfort and aid.

As citizens of the United States we are proud that this New Order of the Ages came to its first political expression in our own land, where standards of living are on or above the level which only kings and princes could enjoy a few hundred years ago. We rejoice that the Gospel of Jesus has brought, and is bringing, not only spiritual freedom, light, and healing to a suffering world, but that in its wake have come also great social benefits to the underprivileged masses.

Give Gifts . . .

That Reflect the True Spirit of CHRISTMAS

In the following pages your publishing house makes available to you a variety of appropriate Christmas gifts for children, young people, adults.

Save yourself time and trouble searching for suitable gift items. Here are gifts that reflect the true spirit of Christmas — all attractively priced to meet exacting budgets.

To avoid disappointments and delays, we urge you to place your order early! Use the convenient ORDER BLANK on page 16. Please order by number and title to facilitate quick handling of your Christmas order.

Books About Christmas

THE CHRISTMAS PROMISE
Told by Ingeborg Stolee. A colorful book that will gently lead little children into a true understanding of the Christmas celebration. Beautifully written. Many interesting illustrations in 2 colors. 15 full-page pencil drawings. 48 pages, 7x8⅝. Hard board cover. Ages 5-6.
No. 57W6617 . . . . . $1.00

STARS OVER BETHLEHEM
By O. Wheeler. This is the author's record of the feelings she experienced when she visited the place of the Savior's birth. Bethlehem itself on Christmas Eve, amid the Biblical scenes which in so many ways have never changed. She felt it was a dream come true. 60 pages, 5x7½. Hard board cover. Ages 13-15.
No. 57W6776 . . . . . $2.00

CHRISTMAS VOLUME 23
An American Annual of Christmas Literature and Art Edited by R. E. Haugan. One of America's finest printed and illustrated books. The Christmas Gospel, new stories and legends, poetry, familiar and original art, and music are woven into each year's attractive family annual, 68 pages, 10½x14. All ages.
No. 9W1033. Gift edition, paper cover $1.25
No. 9W1034. Library cloth edition, in gift box . $2.50

CHRISTMAS GARLANDS
By The Cresset Associates. Collection of the writings that appeared in "The Cresset" Every year for ten years, writings that have tried to translate the grandeur of the story of Christmas into an idiom that will be meaningful to people in our time. 179 pages, 5¼x8⅜. Cloth.
No. 17W1268 . . . . . $2.00

LITTLE SHEPHERD
By A. Armour. A beautiful picture book and story of a little boy who sent his pet lamb to the Christ Child and was visited by an angel. Beautifully told and superbly illustrated. 24 pages, 8x11. Ages 5-6.
No. 57W6458 . . . . . $1.00

SILENT NIGHT
By J. Pauli. This book gives a complete background picture and setting for the creation of the Christmas carol "Silent Night." Interestingly written. 83 pages, 6x8. Ages 10-12.
No. 57W4707 . . . . . $2.00

FOLD-AWAY NATIVITY BOOK
By C. Barnes. The Nativity scene with cutouts. This colorful creche portrays the scene in the manger at Bethlehem where Jesus lies, with Mary and Joseph close by, the three Wise Men, a donkey, and separate stand-up figures including cherubs, chickens, a duckling, etc.
No. 60W6366 . . . . . $1.00

TO ORDER: *Use the handy Order Form on Page 16.*

Christmas Assortment

This is an assortment that will fit in with the world-wide program of bringing "CHRIST back into CHRISTmas". All but two of the folders in this assortment have a religious motif. Each has an appropriate Bible verse. Liberal use of gold and silver underlays and over-printing, as well as die cutting and novelty treatments, along with bright cherry-coloring makes each design desirable. 21 folders with matching envelopes.

No. 73W5321 ..... $1.00

Nativity Assortment

Religious Christmas Cards. Designed by Volland. Fourteen uniquely and beautifully designed French folders, size 3⅝x4¾. All in soft-toned reddish-brown with pastel blue and silver highlight trimming. Designs are of Mary, Joseph and baby Jesus; The Shepherds; Angels worshiping the Christ-child and The Flight to Egypt. Embossing on all.

No. 73W11 ..... $ .59

Religious Christmas Assortment

Charming and unique! Folders that are different — yet are Christ-honoring. Twenty-one designs that offer interesting variations and fresh, new treatments to the constant themes of "Peace to men" and "Glory to God." Brilliant and sparkling, yet not gaudy or flashy. Embossed throughout, some with expensive foil underlays, several outstanding creations present ribbon insert, satin puff, flocking, gold printing, and unique hand folds.

No. 73W8503. Available only with Scripture texts $1.00

Christmas Assortment

Rich and beautifully done, these cards are in multicolor reproductions of high-cost original paintings. Many are embellished with additional features such as embossing, die cutting, gold printing, and hand appliques. With selected 12 folders Christian sentiments and Bible verses.

No. 73W8343 ..... $ .65

Christmas Assortment

12 Large Folders with Scripture Texts.

The 12 cards are selected from a larger assortment, and the tremendous quantity produced allows us to give you maximum value.

Faithful 4-, 5-, and 6-color reproductions of expensive original drawings. Several-feature embossing, die cutting, hand folding, or gold-bronze printing. Large 4¾x5¾ size. Matching envelopes.

No. 73W8342 ..... $ .60

TO ORDER: *Use the handy Order Form on Page 16.*

The 1953 Doehla Christmas Assortment

An extraordinary value — 21 folders and envelopes — a completely new and original assortment of color and craftsmanship. Gold-foil embossed, silver and colored foil, die-cuts, three-dimensional die-cuts, contrasting pastel and full-color artwork — are some of the many variations in style which make this truly a unique set. Each card is individually designed and contains a Scripture text and appropriate Christmas greeting. All this to give you a distinctively beautiful assortment of greeting cards which "keep Christ in Christmas greetings". 21 folders — 21 envelopes.

No. 73W72 ..... $1.00

"Scent-O-Pine" DeLuxe Christmas Assortment

Something new and different! Theme is that of pine spray, pine cones, etc. Freshly scented with the inimitable pine scent. Each of the fourteen large 5x6-size folders is printed in 5 colors, and each has one of many varieties of glitter appliques.

Large-size 5x6 folders with matching envelopes. 3¼x2¼ "signature blotter" insert carries pine scent. Available with or without Scripture texts.

No. 73W8953. With Scripture texts $1.25
No. 73W8853. Without Scripture texts $1.25

TO ORDER:
Use the handy Order Form on Page 16.

DeLuxe Christmas Assortment

With or Without Scripture Text.

Christmas artistry, superb lithography, and unique finishing processes are brought together with Christian sentiments of love and cheer.

Scenes from the Holy Land, of the Nativity, Churches, Choirs, Carolers, home festivities, and all the bright decor associated with the birthday of the King. Each individual card has been carefully detailed and perfected. One "extra-special" card has a removable tab captioned "To Our Pastor".

No. 73W8553. With Bible verses $1.00
No. 73W8653. Without Bible verses $1.00

Christmas Assortment

18 Beautifully Colored Scenes of the Nativity Styled by Gibson.

An exquisite assortment of the ever lovely and beautiful scenes of the Christmas story. A collection of 18 cards from original paintings by Louis Jambor (3 each of 6 reproductions) with short, meaningful, and friendly greetings. Without Scripture texts. Size, 4x5. With matching envelopes.

No. 73W63851 ..... $1.00

DE LUXE CHRISTMAS WRAPPINGS

Matched Christmas Gift Wrapping Ensemble.
This box of superbly printed PAPER, TAGS, and SEALS will make gay packages to delight your friends and relatives at Christmas. The assortment contains 20 large sheets, each 20x30 inches, 20 tags, and 40 seals. Tags and seal designs match those of the wrapping paper. There are 9 beautiful, colorful, and artistic designs.
No. 68W300.....$1.25

CHRISTMAS GIFT WRAP

Eight new rich and colorful papers designed for lovely Christmas packages. Sixteen large-size sheets — one 20x30 and one 20x15 in each of the eight lovely designs (four are religious and four general), and 64 gummed matching seals. Colorful two-piece box.
No. 68W8043.....$1.00

HANDI-SEAL SELF-DISPENSING TAPE-KIT

It's so easy to use, this self-dispensing box! Simply select color — pull out desired length, and tear off on metal edge at front of box. Press tape firmly on surface to be sealed or decorated. 9 assorted rolls. Contents: 540 in.
No. 68W1005.....$1.00

STAND UP CHRISTMAS TREE DIME HOLDER

An enchanting and captivating little Christmas tree combination dime holder and greeting card that has four sides. When opened, will stand. Is very colorful with its gay ornaments and gifts spread beneath the tree. Holds 10 dimes, has a friendly and cheerful greeting. Size 5½x6½ inches. Envelope to match.
No. 72W51671.....$ .25

CHRISTMAS SEALS AND TAGS

Scripture-text seals and tags in beautiful, rich Christmas colors on heavily embossed metallic stock. The forty-eight seals offer a wide variety of shapes and Christmas motifs. Twelve Kromekote tags that are different. Die-cut for easy attachment. 60 pieces, in glassine envelope.
No. 68W9202.....$ .15

ALL OCCASION GIFT WRAPPING

With Scripture-Text Gift Enclosure Cards
These colorful and tasteful wraps are all new and original. The assortment consists of 30 sheets assorted among 10 designs, 40 gummed seals; 25 folders size 3¾x3¾ in. flat. The folders are imprinted with Scriptures on page two. Best quality paper and seals that really seal.
No. 68W3052.....$1.25

GLOW SHEEN GIFT WRAP

In RED and GREEN
Glow Sheen Christmas gift wrap has a very high luster. Printed on strong paper in beautiful Christmas RED and GREEN. 2 sheets to the pack.
Size, 20x26.
No. 68W69001. Red.....2 packs $ .50
No. 68W69011. Green.....2 packs .50
(2 packs of one color or 1 pack of each color)

CHRISTMAS GIFT RIBBONS

Beautiful and colorful gift ribbons for your Christmas packages. Assortment consists of eight hanks and four spools. A total of 126 feet of ribbon. A large, colorful variety of Christmasy shades of color in strong satin-finish ribbon. Colorful Christmas-design box.
No. 68W5853.....$1.00

CHRISTMAS GIFT WRAP AT BARGAIN PRICES

While Supply Lasts
21 sheets: 15 sheets 18x27 and 6 sheets 17x21½, 21 matching gift folders, and 40 matching seals. Large number of sheets illustrated in six colors. The brilliancy and color of these designs are truly outstanding. The box is most suitable for a Christmas-gift box.
No. 68W1002. At a bargain price.....$1.00
24 sheets in assorted size tailored to different-size gifts. Ranging from 10x13 to 20x30. Folders are imprinted with Scripture-text selections. 20 folders and 60 seals designs match those of the wrapping papers' colorful, dignified designs. The information sheet gives valuable suggestions as to the size and shape of wrapper to use.
No. 68W8052. At a bargain price.....$1.00
2 boxes for.....$1.75
(Two of the same number or one of each number)
Boxes formerly priced at $1.25 each
We reserve the right to substitute

TO ORDER: ***Use the handy Order Form on Page 16.***

"Bookmarks" on Gay Christmas Cards

This Christmas send a strikingly original greeting . . . a beautifully designed card . . . bearing a woven bookmark message, a lasting token of the Christmas spirit. It is different, for it is a gift item and greeting card combined.
No. 37W469. "Silent Night"
No. 37W478. "Away in a Manger"
Each . . . . . $ .15

German Christmas Assortment

12 lovely German french fold Christmas cards, lithographed in full color. Charming candles and Christmas ornament designs, there are 6 designs, 2 each in the box. Size of card is 4x5 inches. With friendly Christmas greeting and appropriate Scripture text.
No. 73W5201 . . . . . $ .75

Christmas Package Assortments

6 Nativity designs, lithographed in soft-toned full color. The designs are reproductions of paintings. Each card contains a Christmas message and Bible text. The text (according to St. Luke) is printed in its entirety to give the complete story of the scene depicted on the card. There are 20 cards to the package. Six designs to choose from. Come packed in box and cellophane wrapped. Please state which design.
No. 73W4351. Mary and Joseph arrive in Bethlehem.
No. 73W4352. Angels appearing to Shepherds.
No. 73W4353. Shepherds in the field.
No. 73W4354. Mary, Joseph and Baby Jesus
No. 73W4355. Shepherds at Manger
No. 73W4356. Wise Men bring Gifts
Per package $1.00

Bargain

42 Cards for $1.00

Or Two Boxes for the price of one. All New Cards of previous years. Boxes contain a well-balanced assortment of embossing, gold and silver-foil inserts, die-cuts, appliques, velour trims, etc., of the best-loved Christmas designs in a variety of pleasing colors. With cheerful greetings and Scripture texts.
No. 73W1953 . . . . . $1.00

Christmas Folders for Your Pastor

Excellent Selection.
Three richly colored folders, for those who wish to send their Pastor, and his family a Christmas greeting especially chosen for this purpose. Beautifully designed with carefully worded greetings and appropriate Scripture text.
No. 72W49701. Glad Wishes To Our Pastor at Christmas
No. 72W49621. To Our Minister and His Wife at Christmas
No. 72W546. For Our Pastor and His Family at Christmas.
Each . . . . . $ .25

Christmas Assortment

Six-color lithographed French-folds of beautiful designs in a variety of appealing colors. The Christian sentiments are friendly and carefully chosen. There are six cards to the package. Six designs to choose from. State which design.
No. 73W60352 . . . . . $ .30

TO ORDER: *Use the handy Order Form on Page 16.*

All-Occasion Assortment

Twelve completely new, large, uniform-size folders. Exclusive designs, colorful and attractive. Each card rich in color, fresh in design, and embossed. An extra-fine assortment for Sunday school teachers. Carefully selected Scripture texts. Card size 4x5¾.
Complete with envelopes.
No. 66W3343. With Bible Verse.....$ .65

DeLuxe All-Occasion Assortment

14 folders, featuring fancy paper, a satin-puff card, foils, ribbons, sequins, virkotype, popups, novelty folds, rich colors and gold bronze. An outstanding assortment with Bible verses.
No. 66W352.....$1.00

Birthday Assortment

Same design as assortment 66A352 but with Birthday captions and messages.
No. 66W355.....$1.00

All-Occasion Assortment

Beautiful, all new, all-occasion assortment. 21 large and colorful new folders, featuring the very best in religious and general designs and sentiments. Many extra appliques chosen for their distinction and character. Ribbons, hand-folds, die-cuts, embossed throughout. Folder size 4⅝x5⅝. Excellent-quality paper and envelopes.
No. 66W3753. With Scripture text.....$1.00

Birthday Assortment

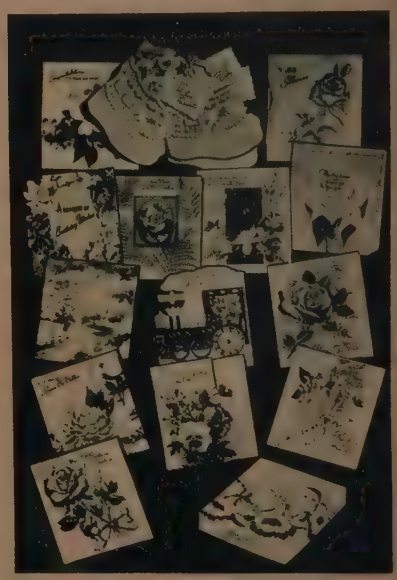
Scripture-text all-birthday designs are the same as those illustrated above. Baby and sympathy cards are replaced with birthday designs that are new and different. Folder size, 4⅝x5⅝. Excellent-quality paper and envelopes.
No. 66W1753. With Scripture text.....$1.00

Orchid DeLuxe All-Occasion Assortment

With Scripture Text.
A lovely assortment of Birthday, Get-Well, Good Cheer, Sympathy, Anniversary, and New Baby cards, includes beautiful orchid designs, each card with an inspiring Christian sentiment and an appropriate Scripture text.
No. 66W43ST.....$1.00

Orchid DeLuxe Birthday Assortment

Same as No. 66A43ST, but with all birthday designs and sentiments.
No. 66W41ST.....$1.00



Unusual and original. An assortment of fourteen friendly cards for invalids, shut-ins, and for just plain everyday friends who need encouragement. Beautiful and lush designing and handwork. With appropriate sentiments and Scripture verses. Size, 4⅝x5⅝.
No. 66W2963.....$1.00

"Cheer and Hello Assortment

TO ORDER: Use the handy Order Form on Page 16.

Nativity Set

With Lights and Music Boxes.
This Nativity set imported from Italy is made of paper mache, a very sturdy material, and has been very beautifully hand-colored, so that the set represents an excellent value. Figures: Measure up to 2½ inches; there are 15 of them.
No. 43W1525. With Lights only. Max. Height of figures 2½ inches.....$5.95
No. 43W1540. With Lights and Music Box. Max. Height of figures 4 inches.....$10.50
No. 43W1545. With Lights and Music Box. Max. Height of figures 4½ inches.....$12.50

Angel Orchestra

12-Piece Angel Band. All set to play on lifelike instruments held by a group of celestial bodies. Each figure is hand-crafted of wood, painted in angelic pastel colors. About 1½ inches high. The detail work is good.
No. 45W1017.....$2.00

Brass Angel Chimes

The famous Swedish chimes. When the candles are lit, the angels revolve, slowly ringing bells. Each year the sale of this item increases, and we are offering our customers an extraordinary buy. The Brass Angel Chimes is 13 inches high, comes complete with 4 candles, each set is in a box.
No. 45W8760.....$2.25

TO ORDER:
Use the handy Order Form on Page 16.

Swiss Music Boxes

For Your Christmas Tree.
Colorful design of a Christmas tree on music box. Has a pull knob at the bottom, which when pulled sets the movement in operation. A gaily colored ribbon is attached so that the music box can be hung either on your tree, on the wall, or with many other decoration schemes. Available with the following tunes. Actual size, 3 inches diameter.
No. 45W1020. Silent Night.
No. 45W1021. Adeste Fidelis.
Each.....$3.75

Christmas Manger Set

Beautiful! Purposeful! Practical!
A Nativity set that will fascinate every member of the family. It provides sixteen sturdy, colorful scenes and figures of the Christmas story, each of which fits into a slotted tab on the one-piece base. Tip of star is 12 inches from base. Glossy, cleanable finish. Set may be used year after year.
Here, indeed, is a holiday "perennial" — an ideal gift which old and young will enjoy.

Each set comes in an attractive, brightly colored gift box. The box measures 13¾x8¼x1½ inches and lends itself very readily to gift wrapping and mailing. Just the thing for that little unchurched friend.
No. 43W743.....$1.25

Plexiglass Novelties

These lovely hand-carved plexiglass novelties have a striking red rose design and Scripture text. Unusually fine gift suggestions for any occasion.

PAPERWEIGHT
Hand carvings done to perfection are imbedded within crystal-like Plexiglass to make it a most handsome desk accessory.
Scripture text: God is Love — Design: Red rose.
No. 45W1024. Each.....$2.50

LETTER OR NAPKIN HOLDER
Artistically perfect . . . and so completely practical! Ideal for mail on desk or for napkins on dining table. Upright piece in back holds contents in place; mounted on rectangular base.
Scripture text: Jesus Never Fails — Design: Red rose.
No. 45W1025. Each.....$2.50

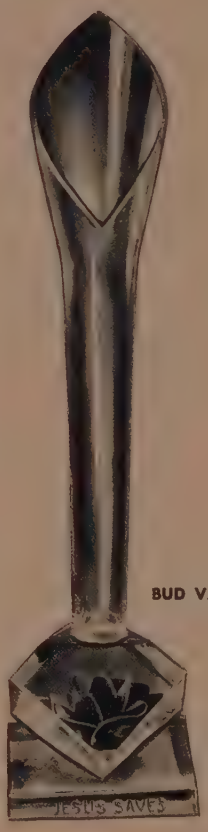
BUD VASE
Eloquent gift that keeps its price a secret. Guaranteed to hold water. Molded clear flute and 1-inch cube base; 7 inches high.
Scripture text: Jesus Never Fails — Design: Red rose.
No. 45W1026. Each.....$1.50

SALT AND PEPPER SHAKER
Table treasure with beautiful beveled edges. Salt shakes from one side, pepper from other: screw openings for easy refilling.
Scripture text: Jesus Never Fails — Design: Red rose.
No. 45W1027. Each.....$2.70

KEY CHAIN
Light, bright . . . and exactly right for special, but inexpensive gifts. This key chain takes honors for both styling and economy! Sturdy chain: smoothly finished rectangle.
Scripture text: Jesus Never Fails — Design: Red rose.
No. 45W1028. Each.....$1.00

LETTER OR NAPKIN HOLDER

SALT AND PEPPER SHAKER



BUD VASE

PAPERWEIGHT

KEY CHAIN

Use this Special Christmas Gift Order Blank

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Name_____

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City_____ Zone_____ State_____

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Quantity	Catalog Number	Description	Price Each	Total

(On all orders of $2.50 or less, please add 25c handling charge.)

The Antichrist

At the Houston Convention there was a lengthy discussion on the question: "Is the Pope the Antichrist?" The reporters were quick to tell our whole country about it. The way the report was made was regrettable. It can easily be misunderstood, as if we denied that a follower of the Pope may be a Christian. There are Catholics who will go to heaven, and there are Lutherans who won't. The Church of God, which is invisible, is composed of all true believers from all Christian denominations and includes nobody who is not a Christian in fact as well as in name.

What did Luther have in mind when he insisted that the Pope is indeed the very Antichrist? Chiefly this, that the Papacy denies salvation as the free gift of God, through faith in Christ. When Luther had been excommunicated for teaching justification by the unmerited grace of God, he became convinced that the Pope is the Antichrist himself. Unmistakably the Catholic Church made the doctrine of salvation by works its official position in its canons and decrees of the Council of Trent. It took its time in taking this position deliberately, for the Council of Trent met, with interruptions, for 18 years, 1545—1563. There it declared: "If anyone saith that by faith alone the impious is justified . . . let him be anathema [cursed]" (Waterworth, Sess. VI, on "Justification," Can. IX). The Council also declared: "If anyone saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or even that the grace whereby we are justified is only the favor of God, let him be anathema." (*Ibid.*, Can. XI.)

Lakewood, Ohio — KARL H. EHLERS

Time to Think, Time to Study!

Every congregation must plan its activities if it is to be a good steward of the abilities and opportunities the Lord gives. Every pastor will likewise plan his work and help his congregation to plan for the future.

In these plans all phases of the congregational work will be included — missions, care of souls, Christian education, Christian fellowship, and the like — to make possible the participation of all the members in the work of the congregation.

In drafting these plans we are to place in a prominent position time to think and to study. Every member of the congregation needs periods of time to study the Word of God and the work of the Church. In the degree in which the members of the congregation fail to take time to think and to study, in the degree in which a planned program fails to provide opportunity for this phase of Christian living, in that degree a planned program will fail, and little constructive work will be done.

This is true also of the pastor. The congregation can support the ministry in its midst by giving the pastor time to think and to study. He will be a better leader in the work of missions and education and Christian fellowship, he will be a better preacher and pastor, if his busy schedule includes periods in which he can think and study. Sometimes a sermon that failed to hold the attention is due to lack of time for meditation and study. Congregations can help their ministers be better preachers and pastors and leaders by enabling them to have time in which to study and books with which to study.

Without Money and Without Price

God's mercy, which as far as we sinful mortals are concerned, spells pardon, peace, and everlasting life, is not an article of merchandise. It cannot be bought, sold, or exchanged for money or service. No greater fraud can be perpetrated against sin-conscious people than the attempt, like John Tetzel's, to sell indulgences, for release from the penalties of sin. Salvation is the gift of God.

A gift cannot be earned or purchased. None of us would consider our biweekly check a gift from our employer. If he should so designate it, we would promptly remind him that we worked long and faithfully to earn it. Neither is the food which we buy a gift from our grocer or butcher. We paid for it with hard-earned money.

The Bible stresses the fact that salvation is a gift. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The Prophet Isaiah already called out to perishing sinners: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat! Yea, come, buy wine and milk without money and without price."

The religion of natural man advocates salvation by works; the Gospel of Jesus Christ promises forgiveness by grace, for Christ's sake, through faith. Which way will you choose? Pray: "God, be merciful to me, a sinner!"

The Marian Year

Pope Pius XII, according to Religious News Service, has proclaimed 1954, beginning December 8, 1953, a Marian Year to commemorate the 100th anniversary of the promulgation of the dogma of the Immaculate Conception of the Virgin Mary. Pope Pius IX, on December 8, 1854, decreed this dogma an article of faith which all Roman Catholics must believe. It teaches that the Virgin Mary was conceived and born without the taint of original sin. The Pope wishes that during the Marian Year the Virgin will be "worshiped with a more intense devotion."

The basis for such belief, as the Pope maintains, is: "The writings of the early Fathers bear witness to it." "The councils and acts of the Roman pontiffs declare it; and finally, ancient liturgies . . . testify to it."

But where is the dogma found in Scripture? The Pope will look in vain. Instead of urging all Christians to celebrate this anniversary and "ask Her [Mary] for heavenly aid and divine consolation," as he does in his encyclical, he should abolish this man-made dogma, take to heart the words of our Lord to Satan: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve" (Matt. 4:10), and the warnings of Moses, Paul, and St. John not to add anything to the Bible (Deut. 4:2; 1 Tim. 6:3, 4; Rev. 22:18).

Reformation Treasure

A national Roman Catholic hymnal is in the making, Father Richard Ginder told the Catholic National Liturgical Conference recently. Some of the currently popular hymns, the priest-composer said, were "a lot of third-rate trash." Several years ago he had urged the compilation of a hymnal "after the example of our Protestant neighbors."

During this Reformation season it is well to remember that it was Martin Luther who restored to the congregation the privilege of worshiping God in song. During the Middle Ages this practice had been restricted to choirs of priests. Luther is the father of modern congregational hymn singing. Another treasure of the Reformation.

Cranach

(Continued from page 5)

Outstanding Power

The outstanding power of the painter of the Reformation lies in his straightforward portraits, of which he painted many. In these he was not only able, but versatile, realistic, brilliant in color, and proved himself an excellent draughtsman and an interpreter of character. His portrait of Martin Luther is a visible embodiment of the famous "Here I stand; I cannot do otherwise; God help me. Amen." To Cranach we owe the very good portraits of Luther's wife, of his parents, of Melanchthon, of the Margrave of Brandenburg, besides several of Frederick the Wise. The portraits rely most on delineation, clean-cut silhouette against a background of single tone of clear color, light tan, pale green, or robin's egg blue.

400th Anniversary

Cranach was untiring in his production of pictures. However, his many occupations prevented his executing all works with his own hands. Like Rubens he had what one might call a picture factory where pictures and replicas were painted from his sketches and designs. At this time he changed his signature to a dragon with drooping wings of birds. Kugler characterized Cranach as the Hans Sachs of painting and found him much like the cobbler-poet in versatility and in the prodigious output of work. His "Crucifixion" in the Chicago Art Institute is typical of this great engraver. The massing of light and dark and the grouping suggest an engraver's design. The stern realism is permeated by a spiritual quality given by the isolation of the crosses, particularly the spatial arrangement of the central cross. Pictures like "The Portrait of an Old Man," "Rest in Flight," and "The Holy Family" are often reproduced in books on art. Many leading galleries in Europe and in this country have paintings by Cranach. That he is not forgotten is evident by the fact that this year in the Russian sector of Germany there will be an exhibition of his works and an observance of the 400th anniversary of his death.

This distinguished artist, who lived a life of great activity, was the recipient of much love, honor, and esteem. Though not one of the greatest artists, he filled an important place, and the world would be much poorer had he never lived and labored. He died full of years and honor after seeing the Gospel restored and his own work illustrating the divine volume. October 16, 1553, at the age of 81 in Weimar, Cranach, the Elder, artist, pharmacist, ambassador, bookseller, and burgomaster, returned to his Maker.

Another Reformation

(Continued from page 3)

monks. That was the teaching of the Church. Luther found, however, that his good works gave him no peace of mind. Only when he discovered and studied the Scriptures and there learned to understand the comforting words: "The just shall live by faith," did peace enter his heart. When the principle of justification by faith lodged in his soul, the whole Scripture was opened to him and also heaven itself, as he put it. Therefore he insisted: "Whatever may happen, though heaven and earth should fall, nothing in this article can be yielded or rescinded."

Rome also spoke of grace, but not the grace of which Paul speaks when he says: "For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus."

The grace proclaimed by Paul and Luther is the only cure for sin-troubled souls today. We need no other remedy. Rome has not changed. It still teaches salvation by works. But unfortunately also many Protestants have given up the article of salvation by grace alone and teach salvation by good behavior, ethical improvement, social uplift, or whatever it may be. Let no one be deceived: There is only one power of God unto salvation — the Gospel, which proclaims salvation by grace alone! Nothing else will do. Neither the works of the Jew nor the wisdom of the Greek, neither personal righteousness by the Law nor intellectual progress in philosophy, can replace the "grace alone." Give that up, and you have lost your salvation. But "grace alone" implies by "faith alone."

Faith Alone

Again Luther emphasized the "alone." "The righteousness of God is revealed in the Gospel from faith to faith, as it is written, The just shall live by faith," says Paul. There is no room for works. Because salvation is by grace, Paul concludes "that a man is justified by faith without the deeds of the Law." Whosoever puts his trust in the Gospel, in Jesus as his Savior, is declared just and righteous in the sight of God — has salvation! Luther's opponents accused him of falsifying Scripture, because he added the "alone." He insisted, however, that the "alone" was always there in the text, but on account of the blindness of the opponents it had to be written large.

These, then, are the three great principles of the Reformation: *Scripture alone, grace alone, faith alone.* These truths gave new life to a dying Church and eternal life to millions of believers. These truths alone will keep the Church alive today and give eternal life to those who accept them.

Our Heritage

(Continued from page 2)

ing and great men. Let her celebrate the Reformation Festival on his great day with a sense of fitness and joy. . . .

Moreover, let us claim our share in the heritage of Luther. . . . Think only of the marvelous wealth of evangelical Church music which has flowed from Luther and his followers . . . beautiful and inspiring spiritual songs. Or, let us think of the joyous Church life among Luther's people with its many happy festivals and pious, reverent, evangelical worship. What would Christmas be, even now, had it not been for father Luther's love of the children and his earnest desire to have them glowingly joyful on the birthday of the Christ-child? These are but a few of Luther's contributions which he made and is still making to the Evangelical Church, be it by name Lutheran or Reformed.

Therefore, on this Reformation Festival, while we give first glory to God for the Gospel of redemption, let us also hold in pious memory the man who, in the grace of God, did more to make that Gospel our precious possession than almost any other in modern times, *Martin Luther.*

DISTRICT EDITORS' CONFERENCE

Concordia Publishing House, Saint Louis, was host to the editors of the District editions of the LUTHERAN WITNESS for a two-day conference, September 30—October 1, to discuss editorial problems and improvements.

Dr. Martin Scharlemann of the St. Louis seminary, who evaluated the appearance and journalistic qualities of the supplements, discussed the objectivity of the District editions. O. A. Dorn, general manager of C. P. H., explained the kinds of type available, preparation of manuscripts, importance of headings, printing costs, time, and deadlines. Elmer Kraemer, editor of the *Lutheran Layman,* spoke on "How to Create Reader Interest."

The Rev. Don Deffner, Berkeley, Calif., in his paper on "Getting the News" said he asked congregations within the California-Nevada District to send him annotated bulletins once a month.

The Northwest District editor, the Rev. A. J. Bueltmann of Tacoma, Wash., stressed the importance of including in the District editions stories of lay people.

Discussions of censorship, printing details, reporting, objectivity, and other journalistic and business matters concerning the District editions were profitable to the men who attended. The Rev. L. H. Deffner of Wichita, Kans., was chairman of the meeting.

PRESIDENT STUENKEL INSTALLED AT MILWAUKEE

The Rev. Walter W. Stuenkel was installed as president of Concordia College, Milwaukee, Wis., at a service in Trinity Church, Milwaukee, September 27.

Dr. Herman Harms, First Vice-President of The Lutheran Church—Missouri Synod, who preached on St. Paul's admonition to Archippus, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it," echoed Dr. C. F. W. Walther's prayer: "May God preserve to our Church a pious ministry!" All professional activity at our ministerial and teacher-training institutions must be carried on "in the Lord," with a deep sense of thankfulness to the Lord of redemption and with scrupulous regard for accuracy and fidelity in presenting and preserving the Scriptural truths of the God of all wisdom, Dr. Harms emphasized.

The Rev. Herbert W. Baxmann, President of the South Wisconsin District, performed the rite of installation. The following assisted: Acting President J. Henry Gienapp, Dr. Henry A. Grueber, Prof. C. August Hardt, Dr. Harms, Prof. Paul F. Koehneke, the Revs. Felix Kretzschmar, Arthur Oswald, and Erwin G. Tieman. Dr. Grueber and Pastor Tieman also officiated.

President Walter W. Stuenkel

Under the direction of Harold E. Albers, the Concordia College Chorus sang "Now Thank We All Our God," in a Mendelssohn arrangement, and "The Lord Bless Thee," by J. S. Bach.

The Stuenkels are the parents of Robert, 15; Dorothy, 13; Roger, 9; Miriam, 6; Grace, 4; and Rhoda, 1.

In a faculty meeting, September 22, a well-deserved vote of thanks was given Prof. J. Henry Gienapp for outstanding and efficient services as acting president after the death of Dr. Leroy C. Rincker, January 28.

Since 1948 Pastor Stuenkel had served one of the largest congregations in Synod, Trinity, St. Joseph, Mich., which has 2,350 communicant members and 575 voters. Its Christian day school of more than 400 pupils has a staff of 11 teachers. Last March Trinity dedicated a $700,000 school building, housing 41 rooms. Before his pastorate in St. Joseph, Pastor Stuenkel served Trinity Church, Shawneetown, Mo. (1937—1941), and Trinity, Freistatt, Mo. (1941—1948). O. C. RUPPRECHT

DISTRICT "WITNESS" EDITORS' CONFERENCE

Seated (left to right): W. H. Mundinger (North Dakota); Don Deffner (California and Nevada); George H. Mueller (Southeastern); E. J. Otto (Central Illinois); A. J. Bueltmann (Northwest); G. K. Schmidt (Southern Illinois); O. A. Dorn (Manager, Concordia Publishing House); L. H. Deffner (Kansas, Chairman); George Koch (Iowa East); Paul Spitz (Southern Nebraska); M. H. Juengel (Montana); L. H. Loesch (Iowa West); Rud. H. C. Meyer (Western); H. G. Cattau (*Northern Nebraska District Messenger*); Luther Streufert (Oklahoma); Rud. L. Geffert (Northern Illinois); Erich B. Allwardt (Central)

Standing: Robert Mittelstaedt (Southern California); Elmer E. Foelber (C. P. H.); Theo. J. Mehl (Colorado); Harriet E. Schwenk ("Lutheran Witness"); Martin P. Studtmann (Texas); Lawson F. Knight (Florida-Georgia); Anton Jehn (Southern); L. F. Blankenbuehler ("Lutheran Witness"); Lloyd Goetz (North Wisconsin); Roy Knoll (Ontario); Wm. Lochner (South Wisconsin); Roland A. Hopmann (South Dakota); Roger L. Sommer (English)

Not present: H. Bielenberg (Eastern); Carl M. Zorn (Atlantic)

Synod's Board of Directors Reports

Reacting to a number of requests, the Board of Directors, after each meeting, will report briefly in the WITNESS on matters of general interest.

So far three meetings have been held since the Houston Convention. The two new members of the Board, Pastors E. T. Bernthal and Arthur Oswald, have taken their place around the Board table and in the respective divisional committees. The division into four committees is being retained (cf. *Handbook*, Section 2.81). Chairmen of the divisional committees are: Committee 1 (Missions), the Rev. E. T. Bernthal; Committee 2 (Parish Education), Clarence Amling; Committee 3 (Synodical Services), Dr. E. J. Gallmeyer; Committee 4 (Higher Education), Dr. Oliver Harms. Any business to come before the Board should be brought to the attention of the Planning Counselor at the St. Louis office not later than ten days before the Board meetings. Regular meetings are held every first Thursday and Friday of every other month, beginning with February. The divisional committees go through the matters assigned to them and give a personal hearing to representatives of the departments under their jurisdiction and others who must bring matters to the attention of the Board. The committees bring these matters before the whole Board.

Since the "Conquest for Christ" offering amounts to about thirteen and a half million dollars, it was decided that that portion of the fourteenth million which has been placed into the treasury of Synod as of October 1, 1953, be divided on a 65 per cent and 35 per cent basis between Higher Education and Missions.

A meeting has been arranged for the Survey and Findings Committee, authorized by Synod (*Proceedings*, 1953, page 641f.) and composed of 11 members of the Fiscal Conference and the 11 voting members of the Board of Directors, plus the advisory members of the Board, the Planning Counselor, the Assistant Treasurer, and the Comptroller. This committee will survey the financial program of Synod.

The Board of Directors gratefully acknowledges that frequently our people remember Synod in their wills. Such was the case of Mrs. Hulda Klingbeil and her son, Leonard, who named Synod as residuary legatee under their matured annuities "for the general work of Synod." Adding to this account the sum left to Synod "for Synod's general work" in the testament of Mrs. Klingbeil, the total amount available is $29,988.85. This amount was credited to the budget for 1953.

M. F. KRETZMANN, *Secretary*

NEWS

The special convention of the Wisconsin Synod, held October 8 and 9 at Milwaukee, according to the *Milwaukee Journal*, adopted the recommendations of the Floor Committee on Church Union (see LUTHERAN WITNESS, September 1, page 12, and September 29, page 8) to delay action on continued affiliation with The Lutheran Church — Missouri Synod to the 1954 meeting of the Synodical Conference.

Plans for a "free conference" of Lutheran bodies to discuss obstacles to unity have been postponed, the National Lutheran Council announced from New York in early October. Representatives of 10 Lutheran groups who met in Chicago at the invitation of the American Lutheran Conference to consider a possible agenda for such a conference, decided on postponement "after a long discussion on whether the proposed conference should deal with doctrinal or practical questions," because of the prevailing view that the coming year was not opportune for such a conference. The representatives requested the Conference to arrange another meeting within a year to resume plans for a free conference.

Officials of the Missouri Synod, Slovak Synod, Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, United Lutheran Church in America, American Evangelical Lutheran Church, and Suomi Synod attended the Chicago session.

More than two million Lutherans inside the Soviet Union still cling to their faith, although Lutheran pastors are few and most church members are not organized into congregations nor hold regular services, Dr. John A. Scherzer of New York, who until recently was head of the European Desk of the National Lutheran Council, reported to the National Lutheran Editors' and Managers' Association, which met September 23—24 in St. Louis. Lutheran convictions are handed from parents to children, and the nucleus of the Church remains, Dr. Scherzer said. This is especially true in the former Baltic states, he claimed.

A. B. Batalden, Messenger Publishing Co., Minneapolis, was elected president of the publishing house managers' group; Elmer Dornbirer, Wartburg Press, Columbus, Ohio, vice-president; Reynold Stelloh, Concordia Publishing House, St. Louis, secretary; and Birger Swenson, Augustana Book Concern, Rock Island, Ill., treasurer.

Dr. E. E. Ryden, editor of the *Lutheran Companion*, Rock Island, was chosen president of the editors' unit; Dr. Edward W. Schramm, editor of the *Lutheran Standard*, Columbus, vice-president; and Dr. Albert P. Stauderman, associate editor of *The Lutheran*, Philadelphia, secretary.

The *Catholic Digest*, published in St. Paul, in its June issue presents results of a survey reported by the Rev. John A. O'Brien of Notre Dame University, who said that Protestants are "more than twice as zealous as Roman Catholics in seeking to win converts," 59 per cent against 28 per cent.

The survey states that 72 per cent of Catholic laymen and women have "never so much as lifted a finger to win a convert for Christ."

Baptists are most active in seeking new members, 67 per cent trying and 50 per cent succeeding, the survey found. A group of smaller denominations, including the Pentecostals, ranked second. Lutherans are in sixth place, with 49 per cent trying and 28 per cent suceeding.

Robert Vogeler, former prisoner of the Hungarian government, occasionally relates his experiences.

"After nine months in solitary confinement," Vogeler said, "I had lost faith and hope and felt that a busy world had passed me by and I was forgotten." Among some Communist tracts, given to him to read, Vogeler found a copy of the Bible in English — undoubtedly smuggled to him. "I read it avidly. My faith was restored," he said. "I believe one of the most powerful weapons at our command is to carry the Word of God to the people behind the Iron Curtain."

The Rev. Richard G. Pera (center) was installed as director of the Center of Studies for Lutheran Theology, Paris, France, in a special service at the Village Church, Bronxville, N. Y. In his new position he will direct the theological studies of French and Belgian students preparing for the Lutheran ministry. His work in Paris is under the auspices of The Lutheran Church — Missouri Synod. He was formerly pastor of Zion Church, Southington, Conn., and St. Paul's, Plainville, Conn.

L. to r.: The Revs. Alfred W. Trinklein, Walter Daib, both members of Synod's Board for European Affairs; A. F. Michalk, Vice-President of the Lutheran Free Church of France; Director Pera; Louis T. Buchheimer, chairman of Synod's Board for European Affairs; Messrs. C. A. Beier and Walther Hanser, both members of the Board for European Affairs

Miss Irene R. Pollert, 1953 graduate of Lutheran Hospital School of Nursing, St. Louis, Mo., was recently named "Student Nurse of the Year" by the Missouri State Nurses Association. The award, based on classroom work, nursing efficiency, personality, and adaptability, will enable Miss Pollert to continue studies in her profession.

When Miss Pollert was prevented from attending high school, she completed a high school correspondence course in two years.

Dr. Thomas Coates, president of Concordia College, Portland, Oreg., has been reappointed to a third term as chairman of the Portland Chamber of Commerce's 31-man Legislative Council. The council has been studying bills of the legislature affecting business.

Protestant church leadership in the U. S. "is under fire today as never before," Dr. James E. Wagner of Philadelphia told the General Council of the Evangelical and Reformed Church at Evansville, Ind., in September. "Exceedingly heavy pressure is upon us from political sources, the motives of which, in some instances at least, are decidedly open to question," Dr. Wagner, president of the denomination, said. He referred also to the "increasing pressure on the Protestant Church in America from Roman Catholic officialdom" and urged that this pressure be counteracted "without appearing to be unfriendly and disrespectful toward the piety and devotion of the great masses of our Roman Catholic fellow Christians."

St. Paul's Church, Concordia, Mo. (the Rev. O. E. Heilman, pastor), since 1840 has sent 106 men and women into the service of the Church as ministers and teachers. Since April, 1860, when the Rev. F. J. Biltz, a graduate of the first class of the log-cabin seminary in Perry County, went to St. Paul's from Cumberland, Md., the congregation has had only three pastors. The Rev. F. Brust succeeded Pastor Biltz. A sister congregation in near-by Alma, Mo., has 37 members in the ministry.

The 64th Annual Convention of the Finnish Evangelical Lutheran Church in America (Suomi Synod) in Astoria, Oreg., June 21—24, instructed its Committee on Fellowship with the Finnish National Evangelical Lutheran Church to work toward pulpit and altar fellowship of the two bodies, although no progress thus far has been achieved.

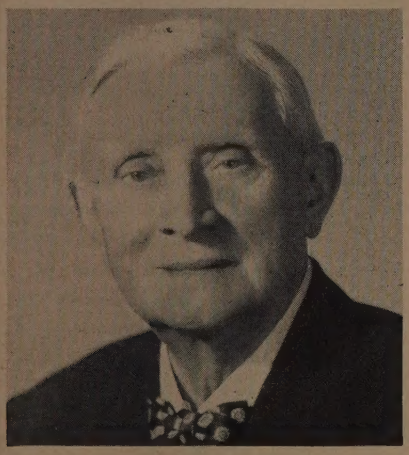
The Suomi Synod, which has 164 congregations, served by 90 pastors, and a baptized membership of 30,000, is one of eight church bodies co-operating in the National Lutheran Council.

The Finnish National Evangelical Lutheran Church, with a total membership of approximately 8,000, is affiliated with, but is not a member of, the Synodical Conference.

IN MEMORIAM

† Dr. Frank C. Streufert †
1874—1953

To his co-workers and to many people in Synod, Dr. Frank C. Streufert's name was almost synonymous with "missions." For more than half a century he was associated with the mission program of our Church, from his early days in California, at the close of the last century, through thirty years of his busy ministry at Peace Church, Chicago, where he was instrumental in organizing five daughter congregations, and where he helped establish a Polish and a Spanish con-



gregation and also assisted the Latvians. From 1910 to 1932 he served on the Board of Foreign Tongue Missions. For ten years he was a member of the Board for Institutional Missions in Northern Illinois.

His survey of the mission opportunities in the United States and Canada, which he prepared as a member of Synod's Board of Directors, 1929 to 1932, revealed that Synod needed a secretary of missions. Since the survey indicated not only his keen powers of observation and analysis but also his sober judgment, it was apparent he was the logical man for this position.

He became Secretary of Missions during the trying depression years. The times necessitated adjusting the whole mission program, re-evaluating the most promising fields, and amalgamating mission stations. His tact, his enthusiasm, and his optimism served him in good stead. Out of the depression came a well-defined program of mission advancement which is paying rich dividends at this time.

Dr. Streufert's driving energy became contagious. Through the years he was always at his office long before the regular opening time. With sleeves rolled up, ready for action, he worked at his desk.

Favorite slogans that motivated his official life were: "Always keep your feet on the ground, but keep them moving"; "Always be the hammer and not the anvil"; "We can't start a preaching place at every haystack and hitching post, but we must cover the strategic places"; "Learn to take criticism, even when unwarranted and unjustified, with a smile"; "You must have a passion for souls; that Christ be glorified and souls be saved must be your sole aim and purpose in life."

Dr. Streufert was given the executive secretaryship for the Board of Home Missions, then the executive secretaryship for the Board for South American Missions, and finally also the secretaryship of the Church Extension Board. He was also the counselor for all other mission agencies in the Church and was of great help in planning an over-all program of mission expansion.

In August, 1953, he preached at Red Bud, Ill., where 60 years ago he had preached his first sermon.

Until the last months of his life, in his 80th year, he was active in missions. Even during his delirium in his last days he was constantly pleading the cause of missions and insisting that more jails will have to be built if the Board of Directors will not appropriate sufficient funds for missions and church extension.

Dr. Streufert has gone to his eternal reward. His enthusiasm and his spirit will remain with us. H. A. MAYER

DEATHS

Frank Carl Streufert (April 30, 1874, Chicago, Ill., to September 17, 1953, Saint Louis, Mo.), son of Carl and Emelia Kohn Streufert; graduated Concordia College, Fort Wayne; Concordia Seminary, Saint Louis, 1895. In 1943 the St. Louis seminary conferred on him the honorary degree of Doctor of Divinity.

At St. Paulus Church, San Francisco, he was ordained and installed as traveling missionary for northern California, September 15, 1895. He served as pastor in California at Trinity, Eureka, and Saint Mark's, Ferndale, 1895 to 1902; from 1897 to 1902: St. Paul's, Tracy; St. Peter's, Lodi; Grace, Modesto; St. Paul's, Susanville; Mission Station, Valley Spring; and James, Newman; in Chicago, Ill., 1902 to 1932: Peace, as well as Nazareth, 1918 to 1920; Lord Jesus (Polish), one year; Clearning, two years; Archer Heights, two years; Latvian, one and a half years. From 1932 until his death he was Synod's Secretary of Missions.

In the Northern Illinois District he was a member of the Board of Directors, Mission Board (1929—1932), Board for Institutional Missions (10 years), Vice-President, Visitor, representative of the Board of Foreign Tongue Missions in Chicago from 1910 to 1932, when Synod dissolved the board, and editor of the *Northern Illinois Messenger*, 1915 to 1932. He was also a member of Synod's Board of Directors; secretary of the Lutheran Church Board for Army and Navy, 1917 to 1919; editor of *Soldier and Sailor Bulletin* (World War I); author of the Lutheran Hymnal and Prayer Book for Boys under the Flag, 1917, and also the Canadian and German Edition of the same hymnal; secretary, Campaign for the Collection for Veterans of the Cross, 1919 to 1920; and secretary, L. L. L. Endowment Campaign following World War I. He helped organize and establish 13 congregations in California and Northern Illinois.

In 1897 he married Lydia Burgdorf, Red Bud, Ill. She died February 22, 1947. Their eight surviving children are: Prof. Arthur, St. Paul, Minn.; the Rev. Elmer, Los Angeles, Calif.; the Rev. Alvin, Delano, Calif.; Edgar, Internal Auditor of Synod, Saint Louis, Mo.; the Rev. Luther, Oklahoma City, Okla.; Esther, Mrs. Benj. Schuldheisz, Cornelius, Oreg.; the Rev. Norman, Evansville, Ill.; and Dr. Waldemar, pastor at New Athens, Ill.

On September 21 funeral services were conducted in St. Luke's Church, St. Louis, where he had been a member and where he frequently and willingly helped with preaching and in important meetings and decisions. Dr. John W. Behnken, representing the synodical officers and boards, addressed words of comfort to the bereaved family and expressed gratitude for the faithful service which Dr. Streufert rendered the Church. The undersigned preached and conducted the committal at Concordia Cemetery, St. Louis.

CLARENCE PETERS

Theodore Wolfram (April 3, 1862, Washington, D. C., to April 3, 1953, Vinton, Iowa), son of Carl and Clara Buerger Wolfram; baptized four days after birth by his maternal grandfather, Pastor Ernest Buerger, one of the Saxon immigrants. Graduated Concordia Seminary, Springfield, 1887; vicared at The Grove, Tex., and Marion, S. Dak. His first call was to Lincoln, Tex.; in December, 1888, he accepted a call to Immanuel, Waterloo, Iowa, where he was pastor for 25 years and also taught the parish school for 18 years; later served at Charter Oak, Germantown, and Cedar Rapids, Iowa. He was a member of the Iowa District Mission Board for 24 years and District President 14 years. After 40 years of service to the Church he retired in 1927.

In 1887 he married Henrietta Magnussen. Their eldest child died soon after birth. Their five surviving children are: Frieda, wife of Pastor F. Brauer, Caroline, Wis.; Walter, pastor of Redeemer Church, Ventura, Iowa; Dr. Ernest, professor at Winfield; Helma, widow of the late Teacher J. R. Stenske of El Monte, Calif.; and Theodore, Jr., of Ventura, Iowa. After Pastor Wolfram's retirement he and his wife lived in California and Ventura, Iowa, until early this year, when they entered the Lutheran Home for the Aged at Vinton. Mrs. Wolfram died March 24; ten days later, on his 90th birthday, Good Friday, the pastor died.

Funeral services were held Easter Monday at Redeemer Church, Ventura, with Pastors F. H. Kretzschmar, W. D. Oetting, Otto Nieting, and E. H. Widman officiating; other pastors served as pallbearers; burial, Memorial Park Cemetery, Mason City, Iowa. F. H. KRETZSCHMAR

Theodore Engel (May 23, 1875, Lodz, Poland, to August 9, 1953, Wyandotte, Mich.), son of Julius and Christine Schultz

Engel. His parents sent him to Dr. Martin Luther College, New Ulm, Minn., to prepare for the holy ministry. He finished his theological training at the Wauwatosa, Wis., seminary, 1899. He was ordained and installed in St. Peter's Church, McMillan, Wis., 1899; later he served congregations in Montrose, Wis., Lake Benton and Austin, Minn., and Mason City, Iowa. In 1920 he accepted a call to Lord Jesus Congregation (Polish), Chicago, Ill., which he served for 30 years. After 52 years in the active ministry he retired in 1951 and made his home with a daughter and her husband in Wyandotte, Mich.

In 1900 he married Helen Klatt, Milwaukee, Wis. She died in 1951. Three of his four children survive him: The Rev. Hilbert Engel, Saline, Mich.; Esther, Mrs. Robert Metzger, Wyandotte, Mich.; and the Rev. Norman Engel, Milwaukee.

Funeral services were conducted in Saline, Mich., August 12, at Trinity Church. The Rev. A. G. Wacker preached, and the Rev. Edgar Hoenecke officiated. Further services were held in Milwaukee, with addresses by the Rev. A. Halboth and the undersigned. The Rev. C. Otto read the committal rites at Graceland Cemetery, Milwaukee. WM. A. BORKENHAGEN

In Memoriam

Missouri Synod service people who have lost their lives, as reported to the Armed Services Commission, from April through August, 1953

California

Cooper, Robert E.,
Our Redeemer, Livingston

Illinois

Birkholz, William, St. Peter, Joliet
Grieff, Milton R., Emmanuel, Dwight
Limback, Glenn R., St. Paul's, Manito

Indiana

Baurichter, Ralph R.,
St. Peter's, Columbus

Iowa

Boettcher, Richard W., Zion, Storm Lake
Book, Virgil, Zion, Manning
Kamm, Oliver, Immanuel, Charter Oak
Wench, Glenn, Immanuel, Lidderdale

Kansas

Hossfeld, Robert M., Zion, Hiawatha
Sackhoff, Richard A., Trinity, Hunter

Michigan

Neuenkirch, Ottomar,
Redeemer, Saginaw

Minnesota

Milbrath, Ronald, St. Paul, Lakefield

Missouri

Bargfrede, Edward, St. Peter, Blackburn
Thraum, Edward, Salem, Affton

Nebraska

Kaiser, Theodore, St. Paul's, Bridgeport
Meyer, William E., Zion, Omaha
Schlote, Robert D., Trinity, Fremont

South Dakota

Walz, Ralph, St. John, Revillo

Texas

Reinisch, Elton, Immanuel, Harrold

Wisconsin

Erdman, Lawrence, Bethlehem, Wausau
Fournier, Allen, Ascension, Waukesha
Fournier, Milton, Ascension, Waukesha
Heling, Orline W., St. John's, Shawano
Kohn, Glenn, Trinity, Reeseville

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Ristine, Thomas L., Mount Calvary, Swift Current, Sask., Can., by C. Witte, Sept. 6.

Ordained and Installed:

Bickel, Kurt, ordained St. John, near Bay City, Mich., by Fred Bickel, Aug. 9; installed Faith, Grande Prairie, by L. H. Liske, Aug. 30, and Emmaus, Sexsmith, Alta., Can., by L. H. Liske, Sept. 6.

Grefrath, Nathan, St. Luke, Nunica, Mich., by Herbert P. Dorn, Sept. 13.

Hummel, Horace, assistant, Calvary, Baltimore, Md., by Pres. R. S. Ressmeyer, Sept. 27.

Nuechterlein, Louis, assistant, Redeemer, Fort Wayne, Ind., by Herbert Lindemann, Sept. 20.

Tietjen, John H., Grace, Teaneck, N. J., by T. W. Beiderwieden, Sept. 27.

Ordained and Commissioned:

Duerr, George, in Bethany Church, Long Beach, Calif., as missionary in North Bellflower, Calif., by N. C. Mueller, Sept. 20.

Reichert, Charles, St. John, Spokane, Wash., by Theo. E. Dorpat, Sept. 13.

PASTORS

Installed:

Boehmke, A. Karl, Calvary, Leonia, N. J., by Paul H. Scaer, Sept. 13.

Brauer, H. F., Trinity, Greenwood, Wis., by Walter Schedler, Sept. 20.

Brockopp, W. A., St. Paul, Willow City, N. Dak., by Edmund Nieting, Sept. 6.

Brueckner, Allen F., St. Paul, Irma; Trinity, Dutch Corners; Immanuel, Doering, Wis., by C. J. Cizek, Sept. 13.

Chatt, G. A., Canoga Park, Canoga Park, Calif., by C. T. Voge, Sept. 20.

Deterding, John G., Calvary, Sioux City, Iowa, by E. L. Brandt, Sept. 6.

Dey, Arthur, St. Paul, Amherst, Ohio, by Henry L. Lieske, Sept. 6.

Falsken, George C., Salem, Schulenburg, Tex., by Henry A. Traugott, Sept. 20.

Fritz, Marvin R., St. Paul, Rockford, Ill., by Charles J. Schuth, Sept. 20.

Gallert, A. R., St. Paul, Paterson, N. J., by A. G. Dick, Sept. 20.

Griffen, William H., Trinity, Selma, Ala., by W. H. Ellwanger, July 5.

Krause, Edward A., First, Fort Smith, Ark., by A. H. Schleef, Sept. 20.

Kusils, Harijs, Latvian Congregation, Montreal, Que., Can., by Horace H. Erdman, Sept. 27.

Larson, Vincent, Messiah, Prosser, Wash., by A. F. Beawer, Sept. 20.

Lehnhardt, M. H., St. Paul, Edna, Tex., by E. F. Bergmann, Sept. 20.

Leininger, Walter E., St. Paul, Wheeler, Ill., by Theo. Gutknecht, Sept. 20.

Oldsen, Armin C., St. Paul, Lakewood, Ohio, by J. H. Meyer, Sept. 20.

Pfotenhauer, Fred J., St. John, Osseo, Minn., by W. H. Sutterer, Sept. 27.

Pieper, Walter A., Immanuel, Sebewaing, Mich., by Kurt T. Lohrmann, Sept. 27.

Poellot, Daniel, associate professor, Concordia Teachers College, River Forest, Ill., by Pres. A. H. Werfelmann, Sept. 24.

Pollatz, R. R., Redeemer, Saginaw, Mich., by Otto Nuechterlein, Sept. 20.

Polley, L. W., Grace, Paris, Ill., by W. E. Klautsch, Sept. 20.

Schleicher, Curtis J., Emanuel, Milbank, S. Dak., by F. Wessler, Sept. 20.

Schlichting, Joseph, Zion, Blackburn, Mo., by A. F. C. Pfotenhauer, Sept. 27.

Schubarth, George E., St. Paul, Williamsburg, Iowa, by Reginald M. Muhl, Sept. 27.

Stuenkel, Walter W., in Trinity, Milwaukee, Wis., as president Concordia College, Milwaukee, Wis., by Pres. H. W. Baxmann, Sept. 27.

Tervalon, Wilfred J., Ebenezer, Atmore, Ala., by W. H. Jones, Aug. 9.

Tjernagel, N. S., associate professor, Concordia Teachers College, River Forest, Ill., by Pres. A. H. Werfelmann, Sept. 24.

Wiltenburg, Robert, Grace, Astoria, L. I., N. Y., by Frederick W. Feinsinger, Sept. 13.

Commissioned:

Bartling, Fred, St. John, Spokane, Wash., as student pastor in Moscow, Idaho, and Pullman, Wash., by Donald H. Larsen, Sept. 13.

Boehlke, Melvin R., St. John, Audubon, Iowa, as chaplain in the U. S. Air Force, by W. D. Kanning, Sept. 6.

Grunow, William P., as missionary at large in the San Lorenzo (Washington Manor) territory, Calif., by O. H. Reinboth, Sept. 20.

Haeuser, Theodore, as missionary at large in the California and Nevada District by W. G. Ruehle, Sept. 13.

Schroeder, Erwin E., Christ, Minneapolis, Minn., as institutional missionary, Minneapolis, Minn., by A. E. Frey, Sept. 20.

TEACHERS

Installed:

Banke, H. W., First, Racine, Wis., as teacher in the Racine High School, Racine, Wis., by Armin C. Schaefer, Sept. 27.

Bliese, Arthur, St. James, Grand Rapids, Mich., by E. Lang, Aug. 30.

Busch, Arthur, St. Paul, Chicago, Ill., by Enno Gahl, Sept. 20.

Christian, Cand. Carl, Grace, New Albany, Ind., by Gustav Reschke, Sept. 20.

Doering, Cand. William, Holy Cross, Saginaw, Mich., by Emil H. Voss, Sept. 6.

Duesing, Cand. Floyd, St. Paul, First, North Hollywood, Calif., by Alvin E. Wagner, Sept. 13.

Fischer, Cand. David, St. Trinity, St. Louis, Mo., by E. H. Beckmann, Sept. 27.

Hauer, Cand. Walter, St. Paul, Pomona, Calif., by L. E. Faasch, Sept. 13.

Hinrichs, Cand. Vance, Grace, Fargo, N. Dak., by Dr. Arnold H. Grumm, Sept. 20.

Hoerauf, Cand. Norman, Redeemer, Grand Rapids, Mich., by Herbert P. Dorn, Sept. 13.

Kalthoff, Ernest, St. Luke, Cleveland, Ohio, by G. R. Naumann, Sept. 13.

Kieffer, Cand. George, Christ, Denver, Colo., by O. R. Graumann, Sept. 13.

Kittel, Walter J., St. Paul, Providence, R. I., by Karl Graesser, Sept. 13.

Krause, Roy C., East Bethlehem, Detroit, Mich., by E. Schildt, Aug. 30.

Luke, Cand. Clarence, St. Paul, Thorndale, Tex., by F. H. Stelzer, Aug. 30.

Meyer, Frederick G., Zion, Lone Elm, Mo., by Gilbert K. Wenger, Aug. 30.

Meyer, Cand. Robert, St. John, Chester, Ill., by Otto B. Hussmann, Aug. 30.

Nicol, C. J., St. Paul, near Brownstown, Ind., by Alvin A. Mueller, Sept. 20.

Osiek, Henry W., St. Luke, as teacher in Memorial School, by G. R. Naumann, Sept. 13.

Pieper, M. C., associate professor, Concordia Teachers College, River Forest, Ill., by Pres. A. H. Werfelmann, Sept. 24.

Rafert, W., St. John, Convoy, Ohio, by F. H. Gerken, Sept. 20.

Romp, Cand. Wilbert, St. John, Detroit, Mich., by Paul H. F. List, Sept. 20.

Schliebe, Charles A., St. John, Orange, Calif., by W. C. Gesch, Sept. 13.

Schulz, Henry W., Immanuel, Sheboygan, Wis., by E. T. Schmidtke, Aug. 16.

Schumacher, Cand. Richard, Trinity, Sheboygan, Wis., by Karl Schulz, Aug. 30.

Wallis, Cand. Darrell, Christ, Chicago, Ill., by Richard C. Stuckmeyer, Sept. 27.

Weerts, Paul H., St. Paul, Thorndale, Tex., by F. H. Stelzer, Aug. 30.

Werling, Arnold F., Pilgrim, Chicago, Ill., by T. Thieme, Sept. 20.

Zobel, Cand. Marlin, Trinity, Utica, Mich., by L. Heinecke, Sept. 27.

Ground Breaking

Brainerd, Minn. Zion, new church, Sept. 20.
Creston, Iowa. Trinity, new church, June 28.
Flint, Mich. Mount Olive, new church, June 7.
Hutchinson, Minn. Peace, Christian Education Building, May 17.
Kennewick, Wash. Bethlehem, new school, Sept. 27.
Morris Plains, N. J. Trinity, new church and parish hall, June 7.

Cornerstone Laying

Creston, Iowa. Trinity, new church, Sept. 27.
Hutchinson, Minn. Peace, Christian Education Building, Sept. 6.
Morris Plains, N. J. Trinity, new church, Sept. 13.

Dedication

Albany, N. Y. St. Matthew, new church, Sept. 27.
Chagrin Falls, Ohio. Valley, parish hall and educational building, Sept. 20.
Chicago, Ill. Ashburn, new church, Oct. 4.
Corpus Christi, Tex. Mount Olive, new church, April 5.
Indianapolis (Irvington), Ind. Christ, new church, Sept. 20.
Mobile, Ala. Grace, new church, Sept. 20.

Anniversaries

Anderson, Ind. Christ, the 50th, Sept. 20.

Official Notices

Pastor August M. Bachanz, 117 N. Pine Street, Adams, Wis., has been appointed Visitor of Circuit J to fill the unexpired term of Pastor Ewald G. Smukal, whom the Lord called home on September 11. — H. W. Baxmann, *President*, South Wisconsin District.

Pastor Henry Kuring of La Valle, Wis., has been appointed Visitor of Circuit K in place of Pastor Karl Hauser, who asked to be relieved of the visitorship. — H. W. Baxmann, *President*, South Wisconsin District.

The Rev. Glen C. Kollmeyer, 722 West Ave. I, San Angelo, replaces the Rev. V. Buvinghausen as Visitor in Circuit 3.

The Rev. W. F. Rolf, 704 E. Krezdon St., Seguin, replaces the Rev. E. A. Wolf as Visitor in Circuit 8.

The Rev. Robert W. Helberg, 408 Jerome St., Texarkana, replaces the Rev. D. D. Dautenhahn as Visitor in Circuit 11.

The Rev. Eugene F. Gruell, 1212 N. Sixth St., McAllen, replaces the Rev. E. E. Wagner as Visitor in Circuit 17.

The Rev. James F. Hennig, 1603 Avenue F., Cisco, replaces the Rev. O. H. Horn as Visitor in Circuit 18.

The Rev. Carl H. Mutschink, 703 W. Third St., Clifton, replaces the Rev. John Herzog, as Visitor in Circuit 19.

The Rev. A. C. Liefer, Box 4, Pattison, replaces the Rev. Carl Biar as Visitor in Circuit 21.

R. Wiederaenders, *President*, Texas District

Pastor Paul Boecler, 9233 Clayton Road, St. Louis 17 (Ladue), Mo., has been appointed Visitor of the St. Louis County South Circuit, to succeed Pastor Lewis C. Niemoeller, who accepted a call to another District. — T. A. Weinhold, *President*, Western District.

Result of Election

The Electoral Board at its meeting Oct. 5, 1953, elected *Prof. Martin J. Naumann* to the professorship of Old Testament at Concordia Seminary, Springfield, Ill. — B. H. Selcke, D. D., *Secretary, Board of Control.*

Call for Nominations for Three Professorships at Concordia Seminary, St. Louis, Mo.

The Board of Control of Concordia Seminary, St. Louis, with the approval of the Board for Higher Education and Synod's Board of Directors, herewith issues a call for candidates for *three* new professorships.

Each congregation affiliated with The Lutheran Church — Missouri Synod is entitled to nominate candidates for these three offices. Congregations are reminded that the candidates should have pursued advanced studies in the field for which they are nominated, either by a formal program or by personal study or by both. It is essential that in addition to being theologically and academically well qualified the men called be sound Lutheran theologians possessing an aptitude to teach. Members of the faculty of the St. Louis Seminary must also serve as censorial readers and as editors of Synod's official organs. (*Handbook* 6.163a)

The first of the three professorships is to be in the Department of Historical Theology. The candidate should have an understanding both of Church History and of the development of theological formulations and religious thought.

The second professorship is to be in the Department of Exegetical Theology, Old Testament. The candidate is to be qualified particularly in Old Testament Interpretation and Introduction.

The third professorship is to be in the Department of Systematic Theology, which comprises Dogmatics, Symbolics, and Apologetics. Since the basis of a sound knowledge of systematic theology is the Scriptures, the candidate should have competence in the Biblical languages, especially in the Greek New Testament.

Congregations should indicate for which department the nominations are made.

All nominations and communications relating to the candidates should be in the hands of the Rev. Frederic Niedner, D. D., Secretary, 115 South Sixth Street, St. Charles, Mo., not later than January 15, 1954.

Notice

The Board for Parish Education, at its meeting on September 21, elected the Rev. Walter Riess to the position of Assistant Editor of Sunday school materials for High School Bible Classes. — Arthur L. Miller, *Executive Secretary.*

Available

Pulpit, altar, lectern. Write: Orlin Miller, Trustee, St. John's Lutheran Church, Plato, Minn.

Altar, pulpit, and large bell, for sale. Write: J. C. Stutheit, R. 1, Auburn, Nebr.

One *large chandelier* with 12 lights around outside and one large bowl in center, long chain; two smaller *balcony chandeliers* and two *lights* for under balcony; two Communion *kneeling benches*, five school desks of various sizes, all can be had for transportation charges. Emanuel Lutheran Church, 1043 Bell Ave., New Haven, Ind.

Wanted

Lutheran Hymnals, small, 1927 edition, for Negro mission schools and churches. Will pay shipping costs. Write: Rev. W. H. Ellwanger, Box 683, Selma, Ala.

Cross, candlesticks, and vases for new mission congregation. Write: Rev. Lorne C. Ruhl, 301 West Hile Road, Muskegon, Mich.

Warning

Last spring a salesman sold greeting cards in this locality by enlisting our parochial school children to do the sales work. For every 10 boxes a child would sell he was to receive a Bible as an award. Other awards offered were pictures or Egermeier's *Bible Story Book*. Up to this time we have been stalled on the awards. Before the end of school the salesman came to collect and receive the unsold boxes; he promised to send the awards, but he did not do so. Lotte Meyer (Conroy Lutheran School, Trinity), Williamsburg, Iowa.

FINANCIAL REPORT

From February 1, 1953, to September 30, 1953

Districts	Budget Account	"Conquest for Christ"	Armed Services
1. Alberta and British Columbia	$ 7,275.13	$ 64,571.88	$ 1,191.35
2. Atlantic	59,353.13	483,893.51	14,957.71
3. California and Nevada	34,410.53	231,642.45	6,388.95
4. Central	264,167.25	1,382,890.22	42,032.66
5. Central Illinois	85,667.17	452,623.56	18,403.55
6. Colorado	20,729.75	123,302.25	5,078.89
7. Eastern	66,412.39	412,598.43	12,409.51
8. English	166,712.88	678,326.09	18,257.79
9. Florida-Georgia	7,077.78	32,008.82	1,543.23
10. Iowa East	66,000.00	325,977.19	11,554.50
11. Iowa West	109,791.62	518,454.27	17,555.02
12. Kansas	60,472.61	422,553.99	11,316.14
13. Manitoba and Saskatchewan	———	58,420.05	———
14. Michigan	267,680.51	1,131,048.40	34,775.73
15. Minnesota	234,165.96	987,621.18	30,799.83
16. Montana	11,494.07	71,711.41	1,985.80
17. North Dakota	34,475.96	234,195.18	5,821.12
18. North Wisconsin	125,760.08	484,193.71	17,446.49
19. Northern Illinois	249,159.46	890,472.65	39,840.32
20. Northern Nebraska	63,336.00	324,124.79	11,915.90
21. Northwest	47,486.40	315,932.09	10,302.88
22. Oklahoma	15,674.32	172,950.10	3,977.33
23. Ontario	16,340.12	141,385.49	1,639.21
24. South Dakota	20,958.99	161,003.43	6,324.12
25. South Wisconsin	169,380.92	793,828.73	20,847.56
26. Southeastern	39,617.31	234,652.99	9,375.29
27. Southern	7,715.39	112,077.20	2,852.74
28. Southern California	31,278.26	289,104.14	7,959.50
29. Southern Illinois	55,416.78	301,307.47	10,714.81
30. Southern Nebraska	68,314.31	373,023.17	10,687.56
31. Texas	28,498.41	447,492.94	11,088.58
32. Western	230,499.42	941,938.79	33,146.65
Total from Districts	$ 2,665,322.91	$13,595,326.57	$ 432,190.72
Receipts from Sundry Sources	60,654.16	26,882.00	65,647.20
GRAND TOTAL	$ 2,725,977.07	$13,622,208.57	$ 497,837.92

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 9-30	$ 3,500,000.00	$ 4,333,333.33
Budget Receipts, 2-1 to 9-30	2,271,255.80	2,725,977.07
OPERATING DEFICIT	$ 1,228,744.20	$ 1,607,356.26

Charles E. Groerich, Assistant Treasurer

Changes of Address

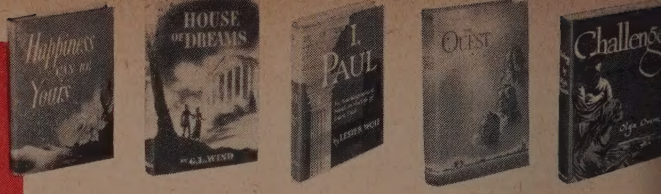
Pastors:

Beiderwieden, Sr., George, 2104 N. 37th St., Milwaukee 8, Wis.
Bischoff, L. L., Tolley, N. Dak.
Bruegmann, W. G., 3436 Meridocia, Alton, Ill.
Grefrath, Nathan K., Box E, Nunica, Mich.
Harman, Margold W., R. 2, Newton, N. C.
Hattendorf, G. C., Natoma, Kans.
Hein, Hugo, Melcher, Iowa
Hinz, G. H. K., R. 2, Sauk Rapids, Minn.
Kautz, Chaplain William K., 9th Inf. Div., Fort Dix, N. J.
Koll, Erwin J., R. 1, Edwardsville, Ill.
Krause, Arthur E., 18303 Wentworth Ave., Lansing, Ill.
Kruger, Floyd H., Elbow Lake, Minn.
Lorenz, Walter A., Winnebago, Minn.
Meyer, Arthur W., 1353 W. Meinecke Ave., Milwaukee 6, Wis.
Meyer, John F., Broadway and Florey, Kilgore, Tex.
Mueller, Kenneth, 9634-110 "A" Ave., Edmonton, Alta., Can.
Nees, Martin E., 8 McGrew Grove, Kansas City, Kans.
Niemoeller, Lewis, 518 S. Glenwood, Springfield, Ill.
Pieper, Walter A., 816 Bay St., Sebewaing, Mich.
Rusert, Lyle D., Box 147, Sioux Rapids, Iowa
Schlichting, J., Blackburn, Mo.
Schmiege, E. H., 705 Third Ave., S., Virginia, Minn.
Schroeter, R. L., 7641 S. 79th Ave., Oak Lawn 2, Ill.
Schultz, Arthur L., 406 Senisa Drive, San Antonio, Tex.
Wagner, Richard F., Cloverdale, Calif.
Wieneke, P. F., 515 Oak St., Wyandotte, Mich.
Wiltenburg, Robert E., 31—20 21st Ave., Long Island 5, N. Y.
Wismar, C. M., 19205 Maple Heights Blvd., Maple Heights, Ohio
Witt, Raymond, 6459 S. Peoria St., Chicago, Ill.

Teachers:

Frese, Ralph R., 601 S. Main, Yuma, Colo.
Halter, Clifford, 926 Fulton St., E., Grand Rapids, Mich.
Leimer, H. E., 3518 Gay, Fort Wayne, Ind.
Mueller, Carl F., R. 2, Box 67, Springs Road, Hickory, N. C.
Pfeiffer, Ben, East Hillcrest Drive, Seward, Nebr.
Seboldt, Arthur W., 29769 Rush, Garden City, Mich.
Shoemaker, George, 5216 South K St., Tacoma, Wash.
Square, Arthur E., R. 2, Riesel, Tex.

Gift Books



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